

Catholic School Journal

A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

WITH WHICH IS COMBINED THE CATHOLIC EDUCATIONAL REVIEW AND THE TEACHER AND ORGANIST

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Writes Joseph Roux: "To know one's self is the true; to strive with one's self is the good; to conquer one's self is the beautiful." Let us infuse a supernatural motive into each process, and we have a worthy Christian ideal.

Some of these November days may be passing cold; let us see to it that the atmosphere of the classroom is heated with interest, enthusiasm and charity.

Am I doing my work more efficiently now than I was doing it one year ago? Is my zeal as ardent, my temper as well under control, my professional standing as high? Such questions are pertinent now and always.

Nowhere do we find a sweeter, nobler ideal of the Christian teacher than in the Gospel portrait of Our Blessed Savior. His patience was inexhaustible, He loved little children, and without parables He did not speak to them.

When we read or hear wise and salutary admonitions addressed to teachers, we are prone to nod our heads in approbation. 'Tis well; but some of us might thereupon say with poor Byron, "I love the virtues which I cannot claim."

Let us not be too greatly afraid of inconsistency—or rather, of what is commonly so called. Change does not always mean growth; but, on the other hand, growth invariably implies change.

There is a profound truth in those vivid words of St. de la Salle: "The school room is the drill ground of Christianity." It is our business to instil the spirit of Christian soldiers into the young recruits confided to our care.

In the mind of childhood the physical side of man's nature is invested with the importance of an ideal. Strength and size appeal to the boy, beauty and raiment to the girl. While not minimizing the importance of the body, we must greatly lead our pupils to perceive that there are other and higher ideals than the purely physical.

"To know how to suggest," said Amiel, "is the great art of teaching." And suggestion in teaching is nothing but planting the good seed, watering it assiduously and trusting to God to bring the increase.

Complaints from parents and neighbors are not necessarily evils; frequently they are blessings in disguise and earnestness of good will. At least they show that somebody is interested in the work we are doing.

Concerning educational topics, we might apply these words of Epictetus to the Catholic teacher: "Let these thoughts be ready to hand by night and by day; these you should write, these you should read; about these you should commune with yourself and with others."

A Phase of Devotion to the Holy Souls—Today we hear much and read much concerning social uplift and race regeneration and scientific altruism and ever so many other things with impressive names and little substance. Even the classroom is invaded, and a considerable por-

tion of the school days is in many places taken up with admonitions to the little folk to be kind to stray puppies and not to let cruel men abuse patient horses and to put bandages on the broken legs of injudicious sparrows. School children are further enjoined to be generous to the poor and to smile sweetly at the lady who does the washing and to minister to the physical welfare of the harmless, necessary tramp.

All this is doubtless well enough in a way. Certainly, we are very far from any desire to speak slightly of well-meant efforts to inculcate habits of sympathy and unselfishness in the rising generation. Our dumb animals assuredly deserve decent treatment, and in regard to the suffering, erring or unfortunate brethren of our own flesh and blood the corporal works of mercy have lost none of their force. But—and let us say this gently, yet emphatically—in our Catholic schools we have vaster and nobler opportunities of teaching charity, kindness and forgetfulness of self.

What more appealing instance can be found of what the world calls altruism and we call charity than the Catholic practice of devotion to the holy souls in purgatory? They are of more value than many sparrows. They are our brethren, united to us alike by the bonds of humanity and the bonds of faith. Many of them have been in life our benefactors, our mentors, our never-failing friends. And they are suffering. Their pains are keener than our feeble imaginations can picture; and they cannot help themselves. They are truly objects of heartfelt pity; and, when our holy faith teaches us that our prayers and good works and penances can bring them relief, what further motive need we have to rush to their assistance?

During this month of November, the month of the holy souls, we shall be laboring well in the cause of religion and in the cause of education if we succeed in bringing home to our pupils the true significance of this beautiful devotion. Here is a practice that tends to form habits of unselfishness and thoughtfulness and consistent and intelligent kindness. If to come to the aid of an anguished mind is a nobler work of mercy than to bind up a bruised body, surely a practice of devotion that transcends both the physical and the mental and impinges itself upon the plane of the spiritual with comfort and relief is the noblest of all forms of charity.

This point of view is deliberately assumed in these paragraphs. We know well that many other phases of the November devotion might be profitably discussed, but they are discussed, and ably, elsewhere. What is here written is written with the conviction that the devotion to the holy souls in purgatory, like all the other devotions of Mother Church, is as admirable from the point of view of the psychologist as it is in its supernatural aspects; and that the graduate of the normal school can find in our prayers and our practices, in our liturgy and our sacred chants, the most admirable exemplifications of the saint theories of pedagogy generally accepted today.

Kindly Co-Operate, Friends—What book has given you the deepest insight into the spiritual life?

What book has contributed most to your intellectual growth?

What book has aided you most in your work as a teacher?

Here are three questions which we beg our readers to answer. They are urged in no idle spirit of curiosity or

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levity, but in an earnest effort to obtain an exchange of views and experiences. Some time, possibly, the results of the inquiry may be published, in which contingency, of course, there will be no breach of confidence.

We venture to suggest that you think over the questions, one at a time, for a little while, running back through the years of your religious life; and then jot down what you consider the most adequate answers as applicable to your own experience as a religious, a student and a teacher. Should you feel like adding a word or two of explanation, all the better. Address your responses in care of the Catholic School Journal; and, if possible, let them reach this office not later than Thanksgiving Day.

As Macduff put it, "I know this is a joyful trouble to you." It is a trouble because it may occasion a little inconvenience; but it is joyful, because we all rejoice in hearing one another's burdens, in illuminating and cheering one another's paths. Writing these paragraphs month after month feels at times like delivering a lecture in a dark, silent auditorium. Your kind replies to the three suggestive questions here formulated will, among other things, make the lecturer aware of the presence of a sympathetic audience.

Interest a Personal Affair—The teacher arouses interest, and consequently maintains attention, when he makes a personal appeal to each of his students. He need not, and ordinarily cannot, call each pupil by name and apply the matter under consideration to each specific case; but he can and should invest his explanations with an element of attractiveness suited to every one of his auditors.

This ever-present problem is considerably simplified in our Catholic schools where the co-educational plan is not generally followed. Youthful interests diverge in places rather sharply along the lines of sex, boys possessing a range of sympathy different from that possessed by girls. The problem facing the public school teacher is, How can I secure a principle, an illustration or a fact that will be certain to interest every boy and every girl in this room?

In our case, the problem is, Will the normal boy be interested in this? or, Will this prove interesting to the normal girl? It is wholly a matter of baseball, Indian raids or motorcycles; or else of "playing house," the Children of Mary or the cut of a gown. St. Paul's wonderful comparison of the Christian life with the Olympian games appeals more strongly to the masculine than to the feminine interest.

Then, too, what is interesting to a child of ten is not necessarily attractive to a child of fourteen. A good priest, speaking to a class of girls well on in their teens, did not make the impression he sought to make when he compared the providence of God to the care bestowed by his hearers on their dolls; they had outgrown dolls. And the teachers who sought to illustrate a point in a high school class made a mistake when he betrayed an intimacy with a marble game popular only with little fellows under twelve.

Professor John Adams of London, lecturing to teachers some years ago on "The Art of Beginning," called attention to an important phase of the problem of securing interest. He said in substance that the teacher must remember that his illustration is a means, not an end, and that if too exclusive an attention is drawn to the illustration, the device defeats its own purpose. And, to make his point clear, he related the following incident which is typical of the experience of more than one teacher:

A Sunday school teacher was desirous of imparting to a class of small, wideawake boys some idea of the unfailing care which God takes of all His creatures. He began by telling a bear story. Two little boys, he said, were lost out in a dark forest which they knew to be infested with ferocious bears. The boys crept about hand in hand, seeking vainly to find their way home, the growlings and grumblings of the bears from time to time borne to their ears. "You can well imagine," he said to his attentive hearers, "how those poor boys felt when night came on and the darkness grew into blackness and the growling of the bears grew louder and nearer! Well, my dear children, we are all in this world just like those two boys. There are dangers and troubles all around

us, and we would have good reason to be afraid, did we not know that our Heavenly Father watches over us and guards us." And in that vein he proceeded until the end of his sermon. Then a little hand shot into the air. "Please," asked the owner of the hand eagerly, "did the bears eat 'em up?"

"Fluid Attention"—Readers of Professor Baldwin's little book, "The Story of the Mind" (chap. viii), will remember the description given of a certain type of mind—the "motor" type—which overflows with plans and projects, but which at the same time seems incapable of definite concentration and thorough execution. Martha, "solicitous about many things," represents the type. In literary history we meet with a remarkable example in Coleridge who talked enthusiastically about writing an original epic of Homeric proportions, translating Goethe's "Faust" and doing ever so many things which he didn't do.

More than one teacher possesses this "fluid attention." More than one community suffers by reason of a flux of brilliancy in one of its members. This type of mind is impatient of details, detests routine, has all manner of vivifying "ideas." One such man once remarked to his superior with an enthusiasm so simple and so genuine as to gild the leaden egotism implied: "In a month, I feel that we can renew the face of the earth!" The superior smiled sweetly and stroked his chin. "Excellent!" he replied. "But in the meantime don't forget to make out your report cards for last month. You are three days late with them as it is."

There is a poet, a wonderful poet, in Ibsen's "Rosmersholm." He is a big, burly, bewhiskered man, booming of voice, grandiloquent of gesture. Genius shines out through his rags, and to him the impulse to express himself is a keener pain than the pangs of starvation. He is everlastingly telling his friends of the stupendous, epoch-making poems he has written; but when questioned as to the whereabouts of those poems, he answers, with magnificent disdain, "In the rough."

Fellow teachers, that may be all right for poets; but in the teaching profession little good comes of projects "in the rough!"

Discipline.—Arnold Bennett, that delectable young Englishman who visited us some months ago and whose impressions of things and ways American are appearing serially in Harper's Magazine, wrote a little book called "Mental Efficiency" some years ago. Though Mr. Bennett's life philosophy impresses us as a bit callow and altogether too much of the earth earthy, it contains more than one apt expression of saving truth. For instance, he says (page 57), "Conduct conforms to conditions, and not conditions to conduct."

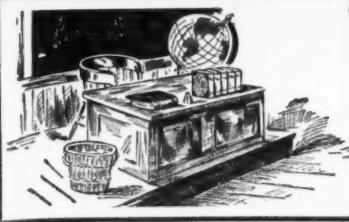
Let every teacher troubled with problems of class management and control ponder that sentence well. And be it borne in mind that it is almost entirely the teacher who is responsible for conditions. In this matter of discipline, we are often told, prevention is better than cure; in a sense, prevention is cure—the only cure.

"Go Thou and Do Likewise."—Here is a newspaper paragraph the reading of which warmed the cockles of our heart. Professor Hopper, we must all admit, gives a splendid example to teachers and is a living demonstration that the teaching profession is the real fountain of youth.

Professor Zephaniah Hopper, dean of the faculty of the Boys' Central High School, Philadelphia, is still teaching, though at the advanced age of eighty-eight years. He celebrated his birthday recently. It is believed he has set a record which will not be easily approached in a long time, for he has been teaching in the Philadelphia schools for seventy years. While showing small trace of a breakdown, Professor Hopper fears that he may soon have to resign, though he intends to continue the work he loves so well until he can no longer teach with success."

What a contrast to the teachers embalmed in President Seeley's statement: "I have met five women in the last month who spoke exultingly of having broken down nervously, as if it were a tribute to their womanhood instead of a crime against nature and God."

By remitting now you show appreciation for the service of The Journal and also save money as the price of the magazine is only \$1 per year when paid in advance.



Some Problems of School Management

By Rev. W. J. Fitzgerald, Supt. of Schools,
Hartford, Conn.

Not only must we secure the attendance of the child before we can educate him, we must hold him long enough to attain this much desired end. Here we are confronted with the problem of irregular attendance, the efficient cause of much of the elimination and retardation so alarmingly prevalent in our schools today.

It is hardly possible to overstate the magnitude of this evil. The United States Commissioner of Education reports that the daily attendance in the elementary schools is less than 71 per cent of the enrollment. Mr. Ayers claims that more than one-fourth of the children attend less than three-fourths of the year. The means and agencies employed in the cause of education are failing to produce their legitimate results on account of this scourge. To the faithful teacher it is a continual source of discouragement. It seriously retards the progress of the other pupils by forcing them to remain inactive while he who was absent is instructed in what they have already learned and passed over. It is the frequent cause of breaches of discipline in the school, and, if allowed to grow, will form an evil habit which will be incorporated into the child's nature ever to detract from his usefulness and enjoyment as a man.

Co-operation of Teachers, Parent and Pupil.

The right solution of this problem requires harmonious co-operation of teacher, parent and pupil. It is within the power of the teacher to exercise a controlling influence over the others by showing the advantages they derive from the school and the importance of mutual effort to secure best results. This, it is true, postulates labor on the part of the teacher in the home as well as in the school. Parents, ignorant of our school regulations, or unmindful of the importance of early training, will after a short conversation with the teacher, receive new ideas of the school, its rules and the necessity of obedience to all its laws. They will be made to feel that only in co-operation with the teacher will they fulfill their duty to their children. They will become changed in their views and very frequently will be found the staunchest supporters of the school and of its interests.

With the pupil the line of procedure may be otherwise. We are all familiar with the devices commonly employed by many of our teachers to correct this evil: "The roll of honor," "banners," "early dismissals," "the monthly holidays," "after school punishments," writing or memorizing pages of spelling, geography, history and the like. While these may be productive of temporary results, their effects are not always of the best. Very often they may be a positive injury either by instilling into the mind of the child the expectation of temporary reward for the performance of duty, or, by associating the idea of punishment and discipline with that of school and school studies.

May not an appeal to his moral sense be equally as effective, while at the same time afford an excellent opportunity for a lesson on justice? A kindly talk with the delinquent will often convince him that habits of regularity and punctuality are determining factors in his future success. He can be impressed with the idea that the virtue of justice may be violated by infringing on the time of others just as well as by injuring them in their property or reputation; that by his conduct he is retarding the entire class, handicapping his fellow pupils in their efforts for success and is therefore offending Almighty God by his actions. We must never lose an opportunity to teach religion and it may be taught in the correction of evil as well as in the cultivation of virtuous habits.

Holding the Interest of Pupils.

"Make the school so interesting that the pupils will want to attend." Doubtless this will contribute greatly towards the solution of our problems.

"Interest," says Jacob Gould Schurman, "is the greatest word in education. A child can no more learn without interest than he can eat without appetite. Teaching in its truest sense cannot begin until the child's motive powers have been reached," and as Harold Horne says: "Interest puts the motive power of the feelings at the disposition of the teacher." Hence the problem of arousing, guiding and multiplying the interests of the child in his school work.

The means ordinarily used to awaken interest in the mind of the pupil are familiar to every teacher here present. Some are good, some indifferent and some decidedly injurious. For the proper solution of the problem we must refer to the laws governing the child's mental life.

It is a firmly established principle that in order to arouse interest, there must be some connection between the idea we wish to convey to the child and his past knowledge and experience. "The child," says Dr. Shields, "can understand nothing of truths presented to him through oral or written instruction unless he can relate these truths to his own previous experience. The new truth presented must always be intimately related to those which have been previously acquired and organized in the mind of the pupil." Nor must this be understood as implying that there must be a perfect likeness between the present and the past. This would lead to the "lesson too easy" which destroys interest as readily as does the "lesson too hard" for the child's comprehension. "The knowledge that is unintelligible," says Horne, "is simply curious; the familiar has become commonplace; but the novel that is intelligible through likeness to the familiar, solicits investigation and interest."

Variety in Methods Essential.

There must be variety in matter and method of presentation. Monotony is the skeleton of the schoolroom. The young child loves change and the teacher who is not fertile in devices, who finds one way of doing a thing and keeps this way day after day, is deadening the child's interests and engendering a hatred of school and school life.

Furthermore, we must proceed from the concrete to the abstract if we would be in tune with the laws of mental life. Hence object teaching and sense training in the primary grades play an important part in the doctrine of interest. The child is interested in what he can see, hear, touch. Objects if intelligently used will serve to impress more deeply and more clearly the idea we wish to impart. The ultimate aim, however, whether the learning of any particular number, or combination of numbers; whether the use of some form of expression or the training of a special sense, must not be lost sight of. Danger lies in the possibility and in the probability of the child becoming more interested in the means used to convey the thought than in the thought itself.

As the teacher, so the pupil. Nothing is so contagious as example. If we wish the child to be interested we must be interested ourselves. No great end was ever attained without enthusiasm. A teacher may be acquainted with every law governing mental growth and development; he may be a recognized authority in the subject which he teaches; he may be encyclopedic in the range of his knowledge; but unless he is interested, unless he is enthusiastic and able to arouse this interest and this

enthusiasm in his pupils, he is a failure, and the efficient, even if unconscious cause of the failure of those committed to his care.

Effort and Voluntary Attention.

Are, then, the child's immediate or transient interests to constitute the one determining factor in all the teacher's work? Are the pupil's likes and dislikes the sole criteria by which the pedagogical value of the methods used in his early training is to be measured and judged? Or must the child be taught to do what he does not like to do? This leads to the question of voluntary attention, effort or training of the will.

On the ability to concentrate the attention largely depends all success in scholarship. There is no royal road to learning. Knowledge must be dug out patiently nugget by nugget. This requires effort and one of the most important aims of education is the development of the power of holding the attention fixed on something not intrinsically pleasant; of imparting to the will a certain fibre, endurance and strength to meet squarely the sometimes unattractive duties of later life. On this power will depend our future life, temporal as well as eternal. It is strength of will, together with God's grace, that enables man to silence the voice of animal passion; to stifle the promptings of desire; to curb false ambition; to stem the tide of greed; to respect the rights of others; to do his whole duty to God and to his neighbor.

Concentrating the Faculties.

"Genius is intensity." Full success is obtained by concentration of all the faculties on the question at issue. "No man can serve two masters." Many a man, endowed by nature with splendid faculties, is weak, wavering and fickle because of inability to focus them upon one spot. The important question, therefore, is how to develop this power of voluntary attention without which teaching will be barren of result.

It is an admitted principle, I believe, that mental development occurs by stages. Sensation, imitation, memory, imagination exist in early life. Judgment and reasoning are of slower growth. Instruction, therefore, must be adapted to the child's mental structure if we would not do him irreparable injury. Hence our first effort will be centered on the awakening of the pupil's involuntary attention, not by abstract reasoning, but by familiar, concrete illustration closely connected with his immediate needs and interests. Gradually the end to be obtained will become more remote and step by step he will be persuaded of the need of present effort if he would reach the longed for goal. Desire to read the story will prompt to diligence in the phonic or word drill. Desire of approbation of teacher, parent or Almighty God will motive and lighten the burden of the means to this end.

The efficient teacher is ever conscious of the words of Professor James, especially true in the case of the young child: "There is no such thing as voluntary attention sustained for more than a few seconds at a time; voluntary attention is a repetition of successive efforts which bring back the topic to the mind." Attention to an hour's morning talk, a phonic drill, or an arithmetic lesson is not possible in the case of the primary pupil. The lessons must be short and the time must be for intensity rather than for continuity. A carefully arranged time table will so blend the various subjects of the curriculum that fresh and sustained attention will be acquired by each new exercise. In the doctrine of attention, variety in subject matter and variety in method of presentation play no small part.

Respect for Authority Must Prevail.

Nor does this preclude all appeal to the child's ultimate interests. Strength of character is frequently developed by doing what one does not like to do and the intelligent teacher will find means to convey this ideal to the mind of his pupil. The necessity of respect and reverence for all authority—human and divine—of obedience to all just commands must be instilled into his mind and heart if we would train him for future life. Compliance with some positive order must be exacted solely for the purpose of bringing out willingly or unwillingly this conscious effort to overcome obstacles to right conduct. "Do something every day," says Professor James, "for no other reason than you would rather not do it, so that when the hour of need comes, it may not find you un-

nerved and untrained to stand the test."

In the old time school but few subjects were taught. These the pupil had to repeat again and again till he was complete master of them. The teacher then was looked upon as "a drill master." It was the thing contained and not the container that formed the subject of study, and we were threatened with the evil of "cramming" so scathingly denounced by Dickens in "Dombey and Son." Today the pendulum has swung in the other direction and knowledge of the child has become the center of our educational system. But does not danger lurk here for the unwary? Are we not threatened with the evil of "soft pedagogy"? with the "sugar plum" variety of method? with the propping up of the tender stalk with the belief that the teacher's first duty is to give the child only what conforms to his interests, which, very often, may mean his selfishness, his conceit? "In medio stat virtus." Extremes are dangerous. Interest does not exclude work, nor does work always include drudgery.

Habit is defined by Webster as "the involuntary tendency or aptitude to perform certain actions which are acquired by their frequent repetition." Repetition, drill, continual drill until the idea becomes a very part of the child's mental and moral life, is a necessary condition for the great work of the school room—the formation of right physical, mental and moral habits.

Teaching How to Study.

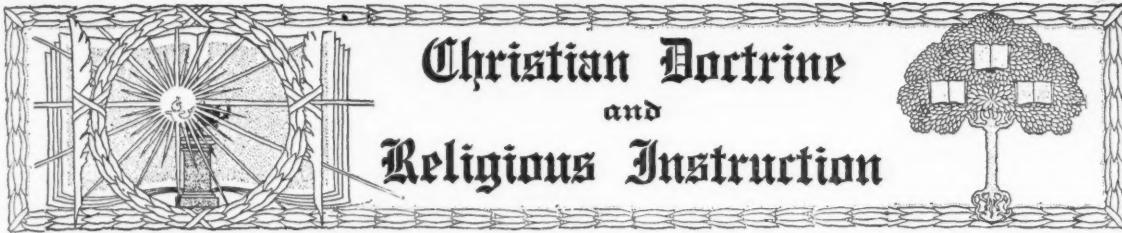
Closely connected with the problem of attention is the problem of the formation of intelligent habits and methods of study. The work of the teacher is not so much to impart knowledge as to show his pupil how to get it; to help the child to help himself. The boy who is propped up all his life, who has acquired the habit of leaning on some one else; who has not been taught to solve his own difficulties and to overcome obstacles, is bereft of the power of self-development, self-discipline, self-reliance, without which no true success, no real progress, no great character is ever possible. Teach the child to study intelligently; instill into his soul a thirst for knowledge and virtue and you will have contributed more to his education than if you sent him from the school a walking encyclopedia of undigested facts. It is not so much what we get into the head of the pupil as what we get out of it that counts. We may cram the mind of the child with all knowledge of every conceivable subject of the curriculum; we may make of him a human phonograph of all the leading facts of history, geography, language, arithmetic and science, and get a marvellous display of erudition at examinations, and yet leave him utterly deficient in the power of application and unconscious of the necessity of further improvement if he would keep pace with human progress. Danger lies in taking the means as the ends. Knowledge of facts is indeed necessary, but it by no means constitutes the whole of education. Knowledge without mental and moral discipline is useless, nay, very often pernicious as experience sadly demonstrates. It is this that so frequently leads the brilliant pupil to mistake the shadow for the substance. It is this that fosters conceit, flippancy and indolence. It is this that makes a boy "more wordy than wise." He has studied the book but not its contents. He can tell what he has heard or read and nothing more. He has not learned to think for himself.

The Essentials of True Mental Discipline.

True mental discipline, however, results in balance, power and determination to succeed. He who has learned how to study educates himself. He will feel that his education is only begun when his school days are over. To complete it will be the aim and pleasure of his life. Once he has formed the habit of intelligent study his mind will never lack food, will never go backward, will never cease to grow. Teach him how to study and you teach him how to think, how to form opinions for himself. You give into his hands the total product of the labors of all the great minds that have lived upon this earth.

To train a child to right habits of study is the cardinal virtue of the successful teacher as it is the cardinal secret of a good education. Its accomplishment involves difficulty and demands intelligent, persevering effort. The question discussed must be clearly stated and so answered that new questions will be raised. These may go outside

(Continued on page 227)



Christian Doctrine and Religious Instruction

November 1912

1 F	All Saints. Harold, Childebert.
2 S	All Souls. Justus, Tobias, Eudoxius.

44. Sunday, 23. Sunday after Pentecost.
G. The Daughter of Jairus. Matt. 9.

3 S	Hubert, B. Pirminius. Winefreda.
4 M	Charles Borromeo, B. Vitalis, M.
5 T	Zachary, Pr. Elizabeth. Philotheus.
6 W	Leonard, Felix. Atticus. Wioc, A.
7 T	Engelb. Willibord. Carina. Nicand.
8 F	Godfrey. Four Saints Crowned. ●
9 S	Dedic, Basilica of Savior. Theodore.

45. Sunday, 24. Sunday after Pentecost.
G. The Wheat and the Cockle. Matt. 13.

10 S	Patronage B.V.M. Andrew Ayellin.
11 M	Martin of Tours, B. Mennas, M.
12 T	Martin, P. Cunibert. Livinus Nilus.
13 W	Stanislaus. Homobon. Brice. Dيدac.
14 T	Josaphat, B. Jucundus. Clementine.
15 F	Gertrude. Leopold. Eugene Fel.
16 S	Edmund. Othmar. Fidentius; 3

46. Sunday, 25. Sunday after Pentecost.
G. The Grain of Mustard Seed, Matt. 13.

17 S	Gregory the Wonderw. Victoria.
18 M	Dedic. Basilica of Sts. Peter & Paul.
19 T	Elizabeth of Thuringia. Pontianus.
20 W	Felix of Val Edmund, K Humbert.
21 T	Presentation B. V. M. Honorius.
22 F	Cecilia, M. Pragmatius. Maurus.
23 S	Clement, P. M. Felicitas. Trudo.

47. Sunday, Last Sunday after Pentecost.
G. The End of the World, Matt. 24.

24 S	John of the Cr. Flora. Chrysogon.
25 M	Catherine, V. M. Jucunda. Erasmus.
26 T	Silvester. Peter Al. Leonard. Conrad.
27 W	Barlaam and Josaphat. Virgilius.
28 T	Hortulanus. Sosthenes. Gregory, P.
29 F	Saturnin. Illuminata. Demetrius.
30 S	Andrew, Ap. Maura. Justina, V. M.

CLASS WORK ON THE SCRIPTURES.
By A Sister of Charity, Pittsburgh, Pa.

The Holy Scripture, or the Bible, is a collection of seventy-two books, written by the inspiration of the Holy Ghost and acknowledged by the Catholic Church as the Word of God.

The books—forty-five in number—written before the birth of Christ, belong to the Old Testament; the books—twenty-five in number—written after the birth of Christ, belong to the New Testament.

The English version accepted by the Church as authentic is spoken of as the Douay version. It contains several books more than the versions in use among non-Catholics.

Brief Summary of the Books of the Bible.
Genesis is so called because it treats of the "genera-

tion," that is the creation of the world. It is also a history of the Jewish people up to the time of Joseph.

Exodus means "the going out." It is the history of the Israelites from the death of Joseph to the building of the tabernacle. It also tells of their going out of Egypt and their entry into the desert.

Leviticus is so called because it treats of the offices, ministers, rulers and ceremonies of the priests and Levites who served in the tabernacles.

Numbers is so called because it begins the numbering of the people. It is the history of the Jews for thirty-nine years in the desert.

Dueteronomy signifies second law. It repeats the laws formerly given on Mt. Sinai, besides some new precepts not expressed before.

These five books are known as the books of the **Pentateuch**. They were all written by Moses.

The **Book of Josue** is the history of the Jews under his rule. It is supposed that he wrote it.

The **Book of Judges** contains the history of the Jewish nation during the time the Judges were the rulers. Samuel is the author.

The **Book of Ruth** is the story of Ruth. It was written by Samuel also.

The first and second **Books of Kings** are sometimes called the Books of Samuel because they contain the history of the two kings, Saul and David, whom he anointed.

The third and fourth **Books of Kings** are the history of the kingdoms of Israel and Juda from the beginning of the reign of Solomon to the captivity in Babylon. They were written by many prophets.

Paralipomenon. This word is from the Greek and meaning "that which was left out." These books are so called as they are a kind of supplement of such things as were passed over in the books of the Kings. They are also spoken of as the "Chronicles."

The first and second **Books of Esdras** take their name from the writer. They tell the story of the Jews after their return from captivity.

The **Book of Tobias** takes its name from the holy old man Tobias.

The **Book of Judith** tells the story of the holy widow and her delivery of her people from Holofernes.

The **Book of Esther** records the history of Queen Esther.

The **Psalms** are hymns of praise. They were written mostly by King David. He is often called "The Royal Psalmist."

The **Book of Proverbs** consists of wise and weighty sentences; regulating the morals of men and directing them to wisdom and virtue.

Ecclesiastes or the Preacher, is so called because in it Solomon sets forth the folly and vanity of the things of this world.

The **Canticle of Canticles** is so called because it is the greatest of all canticles. It is full of high mysteries relating to the happy union of Christ and his spouse, the Church. Every perfect soul is Christ's beloved, but above all others, the immaculate ever blessed virgin Mother. This book was written by Solomon.

The **Book of Wisdom** is so called because it treats of the excellence of Wisdom. It abounds in instructions and contains many prophecies concerning our Lord.

The **Book of Ecclesiasticus** is not a part of the Jewish Canon but it is accepted by the Catholic Church as Divine. It means a "preacher" and gives admirable lessons on all virtues.

The **Book of Isaias** is filled with prophecies concerning the Messias. Isaias, whose name signifies "the salvation of the Lord" was of the blood royal of the House of Juda. He suffered martyrdom, being put to death by his

son-in-law.

The Book of Jeremias is also filled with prophecies. Jeremias, whose name signifies "Great before the Lord," was a priest of the tribe of Benjamin. He was a figure of the Lord as he underwent many persecutions.

In his Lamentations he bewails in a pathetic manner the miseries of his people and the future destruction of the temple and city of Jerusalem.

Baruch was a disciple of Jeremias and his prophecy is sometimes quoted under that of Jeremias.

Ezechial lived at the same time in Babylon that Jeremias lived in Jerusalem. He prophesied many things concerning the Messias. His name signifies "Strength of God." He was one of the Jewish captives carried away by the Babylonian King. He died a martyr for his faith.

The Book of Daniel is the story of his life and his prophecies concerning our Lord. Daniel, whose name signifies "The Judgment of God" was of the royal blood of the kings of Juda. He was one of the first to be carried into captivity. He was so renowned for his wisdom that it became a proverb among the Babylonians, "As wise as Daniel." The Jews did not commonly number him among the prophets as he lived at court and in high station in the world, but he is considered by Christians as one of the greatest prophets. Our Lord, Himself, spoke of him as "Daniel the prophet."

Osee is first in the order of time among those who are termed the "lesser" prophets. They are so called because their prophecies are short.

Joel prophesied the punishment that would come upon the people but comforts them with the promise of the Messiah.

Amos, the next of the "lesser" prophets, denounced the people for their repeated crimes, but they continued without repentance.

The prophecy of Abdias is the shortest of the prophecies as it contains only one chapter.

The prophecy of Jonas follows. He preached penance to the Ninivites and prefigured the death and the resurrection of Christ.

The prophecies of Michaeles, Naham, Habacuc, Sophonias, Aggeus, Zacharias and Malachias all relate to the coming of the Messias.

Habacuc is supposed to have been the man brought by the angel to Daniel in the lions' den.

Zophonias foretold the punishment the Jews must undergo and their final conversion toward the end of the world.

The Books of the Machabees are so called because they are the history of the Jews under the reigns of Judas Machabeus and his brethren. They are not received as the word of God by the Jews but accepted as such by the Catholic Church. The Apostles received them as Tradition and the church prefers that to the word of the Scribes and Pharisees.

In the New Testament we have the four gospels written by St. Matthew, St. Mark, St. Luke and St. John. These all contain the history of the life and preaching of Our Lord.

St. Matthew and St. John were eye witnesses of many things about which they wrote.

St. Mark was a disciple of St. Peter and received his account from the "Prince of the Apostles."

St. Luke was a physician and a painter who lived in Antioch. He was converted by St. Paul and became his disciple and companion in preaching the gospel.

St. John was the "best beloved" disciple. These four are called "Evangelists," a word meaning "the bringer of good tidings."

The Acts of the Apostle, by St. Luke, relate the history of the Church for the first thirty years of its existence.

The Epistles follow. They are a series of letters to the people of the various sections of the primitive church. Fourteen were written by St. Paul, "the Apostle of the

(In connection with the above very helpful outline study of the Bible, we desire to call the attention of teachers to the new Wildermann Edition of the Catholic Bible, announced on page 219 of this issue of The Journal. Every school should secure one or more copies of this excellent, low-priced edition of the Bible.—Editor.)

Gentiles" and seven by St. Peter, St. James, St. Jude and St. John.

Last of all is the *Apocalypse* or Revelation of St. John. It is principally prophecies of things that are to come to pass in the Church of Christ, particularly toward the end of the world.

INTERCESSION FOR OUR SICK AND DECEASED MEMBERS.—A NOVEMBER THOUGHT.

By Rev. Madame Cecilia, St. Andrews Convent, London, England.—(A Talk to the Class from "Spiritual Readings For Mary's Children."—Benziger Bros. Publishers.

What a series of contrasts is presented by life in a populous city. Here we find the most absolute poverty side by side with the greatest opulence of life, the ignorant and the learned elbow one another in the busy streets, crowds of busy workers hurry past the drones of society. Men and women are hurrying to and fro intent on business or pleasure. The stream of vehicles of all description is uninterrupted. Bustle and activity fill the air and at times the noise of the traffic almost deafens you. In the city hospitals hundreds of sick are extended on their beds, some suffering intensely, others are unconscious, others are dying, some are recovering, while here and there you see a sheet drawn over the face of one who has just expired. What a contrast to the active bustling life of the thousands of human beings that throng the streets outside. Visit one of those sufferers in spirit. There has been an accident and a young girl was run over. Kindly hands placed her on a stretcher and bore her to the hospital. There the nurses and physicians are at once in attendance. An operation is necessary; it is performed immediately and then the patient is placed in her bed, where for a time she is unconscious of what passes around her. Gradually she comes to herself and takes in the situation. She remembers what has happened and tries to speak to the kind nurse. But silence is enjoined, for excitement must be avoided. Presently the patient is conscious of intense pain. The minutes drag on so slowly; hours seem as days to the sufferer. If such a condition is prolonged, as it frequently happens, what patient endurance is needed! How difficult it is not to murmur! Yet many patients are so absorbed by their physical sufferings that they can barely utter a prayer in the tortures they are enduring.

Many of our Catholic children are at this moment thus suffering either from some disease or accident, and it is for such that we ought to pray especially. By our prayers we may obtain for them those graces of courage, patience and resignation which will enable them to support the intensity of their pains or the dreary monotony and isolation of their lives. Yes, the sick have need of our intercessions. They can do so little for themselves. God's angels watch by their bed suffering, and what wondrous pity they must feel for these sufferers.

Then after weeks of suffering, perhaps, there is a fresh phase in the disease and the poor girl who was run over is lying on her death-bed. It is only a question of a few hours and the sands of life will have run out. Can we help the sufferer now? Yes, by our prayers. That soul needs perhaps to make an act of perfect contrition and we can obtain that grace for it by an earnest prayer. At such a moment the devil may come with some terrible assault, for he knows his time is short and he makes one final desperate effort to wrench that soul from the everlasting arms. By our prayers we can frustrate his infernal designs and obtain for that soul the courage to conquer in the terrible struggle. Truly the dying need our prayers, and how many are even now in the bitterness of the last struggle, the issue of which must decide their eternity. Pray, then, for those who are passing through the valley of the shadow that it may be well with them and that they may have a merciful judgment.

The last breath has been drawn, the last tears roll down the cheek—all is over—the soul has returned to God who made it—judgment is pronounced and the guardian angel conducts that soul to the quiet realm of purgatory, there to expiate for a time the faults committed here below. Can we still help this soul? Yes,

even more effectually than when it was upon earth, since now there are no imperfections which can frustrate our good intentions. The souls in purgatory are in the grace of God. They are resigned to His will, but, inasmuch as they are prisoners for debt they are helpless. They can but suffer and thus atone to God's justice for past sins. They can no longer merit, but by our good works we can obtain for them an alleviation of their sufferings or a shortening of their time of probation. Hence we should profit by this glorious privilege and endeavor to mitigate their sufferings and to hasten their entrance into their eternal home.

November brings before us in an especial manner the memory of our dead. Let us not forget our deceased members. The prayers we offer for them will fall as refreshing dew upon their souls, and, since every prayer is an act of Christian charity, we ourselves are benefited by our intercessions, for by them our merits are increased and our charity is deepened. By way of a reminder of the suffering souls and of their claim on our pity and succor take the striking of the clock, and as it peals forth the hours say a little ejaculatory prayer for the sick, the dying, and the dead. This is an excellent devotion, and the month of November is an appropriate time to acquire it. Sooner or later we shall be sick, dying, or dead, and then, if we have been charitable and prayed for those in need, God certainly will allow that we shall be succored by the prayers of the faithful, since our Saviour has promised to those who give that, in return, they shall receive "good measure, and pressed down, shaken together, and running over."

SOME PRAYERS IN VERSE.

(By Anne O'Neill McGinnis, Omaha, Neb.)

The Hail Mary.

Hail Mary, full of grace,
The Lord is with Thee now;
'Mongst women, first thy place,
For truly blest art thou;
And blest is He—oh, triply blest:
Dear Jesus in thy virgin breast.

O Mary, Mother true,
Of God, and of us all!
Our evil deign undo;
We sinners on thee call:
Pray for us now, and when our breath
Fast failing tells the hour of death.

Jesus, Keep Me.
Jesus, keep me all the way,
While I sleep and while I pray;
Good and gentle I would be,
Jesus, make me more like Thee.
Bless the dear ones that I love,
Guard them from the skies above;
Let them be Thy child alway;
This in Thy dear name I pray.

Night Prayer.
Now I lay me down to rest,
Angels guard my little nest.
Like the wee bird in the tree,
Loving Father, care for me.
Glad and well may I awake,
This I ask for Jesus sake.

Morning Prayer.
I thank my God for the night,
I praise my God for the light,
I pray my God for His might
To keep me till tonight.

Before Class.
Now before I work today
I must not forget to pray,
To God who kept me through the night,
And brought me safe to morning light.
This is the prayer I bring to Thee:
Open my eyes Thy works to see.
Raise up my head to praise Thee still,
Open my hand to do Thy will.

EXPLANATION OF THE LORDS PRAYER.

By Rev. Edwin Drury.

Teaching His disciples how to pray, our Lord Jesus Christ said: "Thus therefore shall you pray: Our father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen."

This prayer is a summary of all that men need to pray for, and the arrangement of the seven petitions it contains indicates the order in which all blessings should be asked for. The introductory words, "Our Father who are in heaven," direct our thoughts and aspirations to God in heaven, where the just shall enjoy eternal glory; and they inspire sentiments of filial love and confidence in asking assistance for ourselves and all others.

The first desire of every soul that loves God must be that He should be glorified by being known, loved, honored and served by all His creatures. His glory is to be desired even more than our own happiness. For this, first of all, therefore, we are taught to pray, "Hallowed be Thy name."

God's kingdom in this world is the one true Church; the glory of His kingdom is revealed to the saints in heaven. In the second petition, "Thy kingdom come," we ask God to govern us here in all things by His grace, and to bring all men into the one true Church on earth, and into the glory of His kingdom hereafter.

In the third petition, "Thy will be done on earth as it is in heaven," we plead for grace to conform our will in all things to the holy will of God, that we may be free, having the liberty of the children of God, even as the angels and saints in heaven.

In the fourth petition we pray for all necessities for soul and body. "Give us this day our daily bread." In the sacred text St. Matthew has "supersubstantial bread." St. Luke has "daily bread." The word "superstantial" impresses the truth that every blessing, whether spiritual or material, comes to us through "the living bread which came down from heaven," the body and blood of Jesus Christ in the Blessed Sacrament of the Eucharist.

"Forgive us our trespasses as we forgive those who trespass against us," is the fifth petition. It includes and emphasizes the obligation to love our neighbor as ourselves. Whoever refuses to forgive others asks for his own condemnation as often as he repeats this prayer. The common use of the word "trespasses" in place of "debts" in this petition accords with the sacred text, "For if you will forgive men their offenses, your heavenly Father will forgive you also your offenses."

"Lead us not into temptation" is the sixth petition. God does not lead us into temptation, but He will give to all who ask it the grace to overcome temptation. This petition, therefore, teaches us to turn to Him for help and protection in every trial that endangers the welfare of the soul.

In the seventh petition, "Deliver us from evil," we beg God to free us from the one great evil—sin. We ask also to be delivered from all evils of soul and body, but as temporal evils are, in a sense, only relative, and may be blessings in disguise, we must pray with entire submission to the will of God, willing to endure, with the assistance of His grace, whatever evils may befall us, hoping for an eternal reward.

PROBLEMS OF SCHOOL MANAGEMENT

(Continued from Page 224)

the contents of the text-book and hence the necessity of seeking other sources of information—dictionaries, encyclopedias and the like. This entails training in the manner of gathering data, the explanation of prefaces, tables of contents, indices, etc., with which every child should be familiar before leaving the elementary school. The intelligent teacher will soon find means to interest every member of his class in this important work either by assigning topics to each individual or to a group for report to the class. The desire to contribute his share will arouse interest and stimulate effort in every pupil. Exchange of ideas, culled from various sources, will lead to the differences of opinions existing among various authors. Hence will the pupil be brought face to face

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An excellent preparation for the singing of the with the danger of blindly accepting every statement of books and papers as infallible doctrine, and with the necessity of testing the conclusions of authors by appeal to known facts. The successful teacher will be sufficient guard against the danger of this questioning spirit engendering doubt or skepticism of all recognized authority.



WHAT THE PARISH SCHOOL CAN DO TOWARDS FURTHERING GREGORIAN MUSIC.

By Joseph Otten, Director Pittsburgh Cathedral Choir.

Whatever may be the difficulty in reforming the musical taste of grown up people, that difficulty does not exist in our parochial schools. Our children are bright and responsive, 95 per cent of them have correct ears and, what is infinitely more important, they have no preconceived notions, no prejudices. On the contrary, being innocent, they have an affinity with the spirit of the Church, feel with the Church, and we have but to present to them in the proper manner the musical expression of that spirit, the Gregorian chant and figured church music modeled upon it, to have them like it and sing it beautifully. The children's hearts and imaginations are to the church musician what the canvas is to the painter, which lends itself to his producing thereon his concepts of beauty. It is incumbent upon all of us who have anything to do with the parochial schools and have received from God any musical gifts whatever, to heed the call of the Supreme Pontiff and study the Gregorian chant and sacred music, live ourselves into their spirit and fit ourselves to teach them. But as a preliminary step we must turn our back on secular music, relegate it to its proper place and reduce the time and attention given to it to the proper proportion. It is plainly the intention of the head of the Church that the Gregorian chant and the spirit flowing from it again dominate and inform all our musico-artistic activities. Instead of music being the medium through which destructive ideas and sentiments insinuate themselves into the minds and souls of the present generation, the Vicar of Christ wishes it again to become, now that its practice is virtually universal, the means for rebuilding the moral fibre of the people. And where can this great work be so effectively inaugurated as in our primary schools? As Catholics and teachers we cannot remain indifferent to the appeal of the Holy Father. It is our moral obligation to co-operate with his intentions.

Teach Children to Read Notes.

To begin with, we must teach our children how to read notes. While it is not necessary or even desirable to wait until they know how to read music before allowing them to participate in the singing, it is necessary that sight-reading be taught in the schools not only as an immediate requirement but also for the end of retaining the children's interest in singing after they have left school and are beyond its control. We must teach them the correct use of the voice, not in such a manner as to make them conscious of their importance, but in order that they may do justice to what they sing. Only the noblest and loftiest texts and melodies are good enough for our young singers. I know from long experience, and it can be proved every day, that children learn most readily and remember most easily those melodies which have come to us from the ages of faith and which are simple, direct and spontaneous. Nor is that surprising. Have they not a natural affinity with what is simple, direct and spontaneous? One of the most pernicious notions abroad in the land now-a-days is that we must begin by giving the children shallow and sentimental tunes to sing. That is the same as saying that we must first corrupt the child's taste in order to form it. The Holy Father says, "Sacred music must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds."

Correct Latin Pronunciation.

Gregorian chant by the children is the correct pronunciation and well accentuated declamation of the Latin text. This develops freedom of delivery.

Obedient and generous acceptance of the Holy Father's directions and hearty co-operation with his intentions will wean us from the thralldom of an inordinate love of secular music and enable us to lead all those under our charge into the spirit and beauty of the liturgy; the more they become imbued with this beauty, the more they will be able to resist the baneful influence of that flippancy, irreverence and vulgarity which surround them on all sides and which find their most potent exponent in the so-called popular song of the day. The singing hour must be made the most attractive feature of the school day. The study of the music of the Church must and can easily be made more agreeable to the children by showing its relations to their other studies. Having implanted in the schools a love for and knowledge of the music of the Church, congregational singing of the right kind, so much desired by the Holy Father, will result naturally and the recruiting of our liturgical choirs will no longer be a difficult matter. Becoming again, as it was in early times, the principal means by which the faithful may actively participate in the liturgy, music will be once more, as it was always intended to be, a powerful means to "restore all things in Christ."

REASONS FOR THE SUCCESS OF THE C. E. A.

The papers and addresses presented at the Ninth Annual Meeting of the Catholic Educational Association and its Departments, held in Pittsburgh, Pa., on June 24-27, 1912, are given in the report of the Association, just issued. The topics and the discussions are numerous and varied, but they all deal with problems that demand the educator's attention. This Report is an excellent and an adequate statement of the actual position of Catholic education in the United States.

"The success which the Catholic Educational Association has achieved in its special work is due to two things," says Rev. F. W. Howard, the secretary-general in his introduction to the present report.

"First, the Association was organized as a purely voluntary society and has always retained this character. Its annual meeting is held with the permission, and under the authority of the Ordinary of the diocese in which it assembles. It is well understood and agreed by all its members, that it shall not develop into an institution. It has, therefore, never assumed any legislative power, and it has never sought to impose regulations or recommendations on any of its members. The member who attends the meeting knows that he does so with the understanding that he is present as an individual, and that he does not commit his institution, his order, or his diocese to any proposal or suggestion he may see fit to offer for the improvement of Catholic educational work. This has promoted a spirit of confidence and of helpfulness in all the deliberations.

"The second cause of the success of the Association lies in the fact that it was organized with a single purpose in view: "to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States," and through the nine years of its existence it has never deviated in any way from this purpose. The time of the Convention seems too short to deal with the questions that arise, but Catholic educators of the country are always anxious to attend the meetings for they know that the entire time is given to the study and discussion of problems and interests that directly relate to the work of Catholic education.

"The work in all Departments and Sections of the Association is developing each year, and at the present time a most active, hopeful and fruitful interest is shown. The Association has enjoyed a steady but a substantial growth, and the attendance of so many eminent Catholic educators at the meetings, year after year, is convincing evidence of the importance it now holds in the educational work of the Church in the United States. The Association has received the most cordial and sympathetic approval of the Episcopacy from the date of its organization, and this practical encouragement of the Bishops was the most notable feature of the Pittsburgh Convention."

Blackboard Calendar for November

H. W. Jacobs, Supervisor of Drawing, Buffalo, N.Y.



• NOVEMBER •

S	M	T	W	T	F	S
x	x	x	x	x	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

The Catholic School Journal
November Memory Verses

ON THANKSGIVING DAY

Let us give thanks to those who sow
 The grain and fruit that make us grow.
 Thanks for the sun, the rain, the snow,
 That helped the grain and fruit to grow.
 Thanks for the turkey and the pie,
 Thanks that we live and did not die.
 Thanks for the coming of the fall,
 Thanks unto God who gives us all.

—Selected.

NOVEMBER

Oh, dear old dull November,
 They don't speak well of you;
 They say your winds are chilling;
 Your skies are never blue.
 They tell how you go sighing
 Along the leafless trees;
 You have no warmth nor brightness,
 All kinds of things like these.

But, oh, dear me! November,
 They just forgot to speak
 About the pretty color
 On each round apple's cheek;
 How yellow is each pumpkin
 That in the garden lies,
 Almost as good as sunshine,
 And better still for pies.

Oh, yes, dear old November,
 You've lots of nice, good things;
 All thru the month we're longing
 To taste your turkey wings.
 What if you're dull a little,
 Or just a little gray,
 If not for you, we'd never have
 Dear old Thanksgiving day.

—Selected.

A DAY'S WORK

Eight hours to sleep, and two to walk,
 And three to eat and laugh and talk;
 Six for study every day;
 Five are left for work and play.
 Eat well, sleep well, work well, read well,
 And your life will always go well.

—Selected.

Square thyself for use. A stone that may
 Fit in the wall is not left by the way.

—Persian Proverb.

The yellow chestnut showers its gold,
 The sumachs spread their fire.
 —Edmund Clarence Stedman.

Cowards are cruel, but the brave
 Love mercy and delight to save.

—Gay.

Studies of Noted Paintings

Miss Elsie May Smith

THE WOUNDED LAMB—MEYER VON BREMEN

Few sights are more beautiful than that of children moved with sympathy because of the sufferings of some helpless little animal. There is a pleasing motive for a picture in their deep interest and concern, and their sympathy for the wounded and disabled. So fond of ceaseless activity themselves, they are quick to realize

THE FREEMAN'S VOTE

A weapon that comes down as still
 As snowflakes fall upon the sod;
 But executes a freeman's will,
 As lightning does the will of God;
 And from its force nor doors nor locks
 Can shield you,—tis the ballot box.

—John Pierpont.

THANKSGIVING

Lord, for the erring thought
 Not into evil wrought!
 Lord, for the wicked will
 Betrayed and baffled still!
 For the heart from itself kept,
 Our thanksgiving accept.
 For ignorant hopes that were
 Broken to our blind prayer;
 For pain, death, sorrow, sent
 Unto our chastisement;
 For all loss of seeming good,
 Quicken our gratitude.

—W. D. Howells.

GOVERN THE LIPS

As they were palace doors, the king within;
 Tranquil and fair and courteous be all words
 Which from that presence win.

—Sir Edwin Arnold.

Lying lips are an abomination to the Lord;
 But they that deal truly are His delight.

—Bible.

The drying up a single tear has more
 Of honest fame than shedding seas of gore.

—Byron.

Scorn not the lightest word or deed,
 Nor deem it void of power;
 There's fruit in each wind-wafted seed
 That waits its natal hour.
 No act falls fruitless; none can tell
 How vast its powers may be,
 Nor what results enfolded dwell
 Within it silently.

—Samuel Taylor Coleridge.

Oh, it is excellent
 To have a giant's strength; but it is tyrannous
 To use it like a giant.

—William Shakespeare.

Ah, when shall all men's good
 Be each man's rule, and universal peace
 Lie like a shaft of light across the land?

—Alfred, Lord Tennyson.

We find in life exactly what we put into it.

—Ralph Waldo Emerson.

the misfortune of some dumb creature who has been rendered helpless by an accident and is no longer able to engage in its usual movements. Such a picture is "The Wounded Lamb," by Meyer von Bremen. Notice the lamb in the elder girl's arms and how carefully she holds it, the position and looks of the other children, and the lamb's injured limb. The girl holding the lamb glances down at her sister, who has extended her hand to touch the wounded leg, while she gazes at it with the most absorbed, intent look. Observe her face carefully. Notice

her brother's upturned face and his fine large eyes. He, too, takes great interest in his sister and the lamb. The youngest child has his back turned toward us, and holds in his hand the string fastened to his toy. Notice him carefully. How beautiful and graceful he is! Notice his head, shoulders, arms and feet, and the way he stands. Observe how the children are grouped together in the center of the picture. How natural and yet how artistic the grouping is! Notice the children's clothing and the lamb's head and fleece. Notice that there is a ribbon about the lamb's neck. This shows us that the children have treated it as a pet, and so are doubly grieved that harm has come to it. This explains to us why they watch it with such intent and sympathetic concern. Their own pet whom they have loved and cared for is hurt. Even the youngest has left his play and joined the others to see what has happened.

Notice the trees and the beautiful, graceful shrubbery. Note how the light falls upon them; while the tree trunks are in deep shadow, the leaves catch the strong light. The shrubbery along the fence, just behind the children, is especially beautiful. See how natural it looks. This is also true of the fence. Notice the building at the left,—no doubt the home of the children, and where they will nurse the wounded lamb. The house has a double door, the upper part of which is thrown open so that we cannot see it. Notice the suggestive background of the scene. The mountains, towering higher as the view recedes, tell us of a wild mountainous country, such as we usually think of in connection with sheep. Note the narrow path or trail winding along the mountain side, adding to the picture another touch of naturalness and charm. The whole is a beautiful portrayal of childish sympathy with a wounded pet, of love, and interest in another's misfortune, and of the way children will respond to the call of distress.

Questions for Study

What has happened to this lamb? How do we know it has been hurt?

How does the girl hold it? Who have gathered about her?

How do the children show their concern about the lamb?

Do you think they sympathize with it? How do they show it?

What is the other sister doing? What look has she in her eyes?

What is the elder brother doing? Does he take an interest in the lamb?

How does he show it?

What has the younger brother in his hand? What was he probably doing before his sister appeared with the lamb? What did he then do?

How do we know that the lamb has been treated as a pet by the children?

Do you think they feel more grieved because the lamb is a pet than they would otherwise feel? What kind of children are they if they make a pet of a little lamb and feel sorry when it gets hurt?

Do you think they are kind-hearted children? Do you think they are good to all their pets?

Do you like the way the artist has represented these children? Are they natural? Are they attractive? What do you think of the youngest one? Does he seem to be a beautiful child? Does he look natural as he stands there with his hands behind him holding the string fastened to his toy?

How are the children dressed?

Do you think the lamb would make a pleasing pet? Would you like to have such a pet? Did you ever see a lamb? Did you ever have a pet lamb?

How and where are these children grouped in the picture?

Is the grouping natural? Is it artistic? Well balanced?

Has the picture unity? Why?

What do you see in the picture besides the children? Where is the strong light and where are the shadows? Is the shrubbery beautiful? What makes it so?

What do you see on the left of the picture? What do you think this building is? What kind of a door has it?

What do you see in the background? What do the mountains show us regarding the country? Is it the kind of country in which sheep are often raised?

What do you see winding along the mountain side? Does it add to the naturalness of the picture?

Do you like this picture? Why do you think it is an



The Wounded Lamb.—Meyer von Bremen.

attractive picture? Does it teach us any lesson? Does it increase our sympathy for wounded animals? Does it make us feel more tender toward the weak and helpless?

The Artist

Johann Georg Meyer, better known as Meyer von Bremen, because his birthplace was the city of Bremen, was born October 28, 1813. He was a pupil in the Dusseldorf Academy, where he studied under the artists Karl Sohn and Schadow. At that time Dusseldorf was the most famous art school in Europe. At first Meyer drew the subjects of his pictures from the Bible, but after a journey thru the mountains, where he studied the peasants, he adopted a different style, and began to paint pictures which showed the every-day life of the people he had known and studied. Thus he became a popular genre painter. In 1852 he settled in Berlin, of whose academy he became a professor eleven years later. He also became a member of the Amsterdam Academy. He received a medal at the Centennial Exhibition in Philadelphia in 1876. His pictures, which are nearly all small in size, brought high prices during his lifetime. Many of the best of them now are owned in the United States, especially in New York and Philadelphia. A picture called "The Letter," is in the Wolfe collection in the Metropolitan Museum in New York. Meyer died in Berlin, December 6, 1886.

Language Stories for Reproduction

Effie L. Bean, Winona, Minn.

JOHNNY'S TRIP TO GRANDPA'S

It was the day before Thanksgiving and little four-year-old Johnny was anxiously awaiting the coming of grandpa with the big sleigh and horses. Pretty soon he heard the jingle of bells and sure enough there was grandpa coming down the street.

Johny's mother quickly put on his coat, cap and mittens and when grandpa drove up to the gate Johnny was waiting for him. Mamma lifted him up to the seat beside grandpa and tucked the big fur robe around him.

"Good-bye, mamma," shouted Johnny as grandpa drove off. How proud he felt to be going to grandpa's and grandma's all by himself, for mamma and papa were not coming until tomorrow.

Where the road was level grandpa let Johhny hold the lines. What fun it was to say "Get up" to the big horses.

Pretty soon they reached the farm and there was grandma at the door.

After dinner Johnny helped grandma look over raisins and nuts for the big fruit cake. In the evening Johnny and grandpa popped some corn and roasted some apples.

The next morning Johnny was up bright and early and helped grandpa feed the pigs and horses, watched him milk the cows and then hunted for eggs.

At ten o'clock a big sleigh drove up and there were mamma and papa and two aunts and uncles and four little cousins.

What fun it was playing games in the big kitchen and cracking nuts and eating pop-corn. When night came Johnny was a very tired but happy boy.

TOMMY AND THE PIES

Tommy's mother had baked three big pumpkin pies for Thanksgiving. She put them on a shelf in the pantry. Then she got ready to go down to ¹ and told Tommy to be a good boy and she would bring him some candy.

After awhile Tommy began to think about those pies. Then he went to the pantry to look at them. How nice they looked. "I wish I had a piece," said Tommy. "Mother wouldn't care, I know." Then Tommy did a very naughty thing. He got a chair and climbed up on it. He looked all around and then all at once he reached over and quick as a wink he broke off a piece of one of the pies. He ate it quickly, but somehow the pie didn't taste very good. Do you know why? "Oh, dear," said Tommy a few minutes later. "I wish I hadn't taken that piece of pie. What will mother say?" When mother came home Tommy didn't run to meet her as he always had done. "Why," said mother, "what is the matter?"

Then Tommy burst into tears and told her how naughty he had been. Mother didn't say very much, but Tommy didn't get any candy and "at night for supper everybody had pie except Tommy, and he only had bread and butter and water."

THANKFUL JUMBO

Jumbo was a big fat turkey. He liked to strut about the yard and say, "Gobble, gobble, gobble, I'm the biggest turkey here."

Two days before Thanksgiving Mr. Grey came out to look at the turkeys and said, "Well, well, these turkeys are looking fine, especially you, Jumbo." This afternoon I must get you ready for market." So right after dinner Mr. Grey and another man made some big boxes with slats across the front to let in the air and

put the turkeys in them. It took a big, big box for Jumbo. Then they were put in a big wagon and taken to town and a butcher bought them. "Oh, oh," said Jumbo, "I'm afraid I'll be killed! What shall I do?"

The next morning as the butcher came to take him out of his box a man came along and said, "Good morning, Mr. Butcher. What are you going to do with that fine turkey?" "Why, I was just going to kill him." "Oh, he's too fine for that. Just sell him to me." So the butcher did and the man took Jumbo down town to a big building where there was a poultry show. There were many nice, big chickens, geese, ducks and turkeys, but none were so nice as Jumbo.

People came in all day long to look at them and admire them.

Jumbo was a very thankful turkey. Do you know why?

THE FIRST SKATING

Ralph and Donald were walking home from school one Friday night. "How cold it is," said Ralph. "It won't take long to freeze over the pond, and then, hurrah, for skating!"

"I'm going to look up my skates tonight," said Donald, "so I'll be ready as soon as the ice is strong enough." "All right," said Ralph. "I will, too."

The next morning as Ralph was eating his breakfast his big brother Jim came in and said, "It froze pretty hard last night. I forgot and left a pail of water out of doors and this morning it was froz solid."

"Oh, Jim, do you suppose the pond is frozen so we can skate on it today?" asked Ralph.

"Well, I shouldn't wonder a bit, but I'll go down and see and then we'll be sure."

Pretty soon Ralph saw him coming back and he ran to the door to meet him. Jim waved his hand and shouted, "Get your skates. It's all right."

It didn't take long for Ralph to get on his cap, coat and mittens and then with his skates over his shoulder, away he ran to Donald's house.

A little later the two boys were merrily skating on the pond.

NOVEMBER SUNSHINE

"Oh, mamma," said Alice one November day, "how dark and gloomy it is. The sun hasn't shone for a whole week."

"How would you like to play the sunshine game?" said mamma.

"The sunshine game? What game is that? I never heard of it before."

"Well, dear, you know the sunshine makes everything bright and cheerful and hunts out all the dark corners. Now, suppose you play you are sunshine. You know grandma lost her thimble this morning and Baby Ruth lost her ball. Suppose my little Sunshine tries to find them."

"Oh, what fun. Here goes the sunshine." And away she went, clapping her hands.

In a few minutes she ran to grandma, saying, "Here is your thimble, grandma. I found it in a dark corner under a chair." Then she found Baby Ruth's ball behind the piano and baby smiled at her.

When papa came home to dinner he said, "I wonder what became of my pencil. When I got down town this morning I couldn't find it."

"Here it is, papa. I found it behind the door this morning when I was playing sunshine."

"Well, you are papa's dear little ray of sunshine."

A Topical Study in Industrial Geography

C. M. Sanford, State Normal School, Platteville, Wis.

COTTON

The cotton with which we are all so familiar is raised on a shrubby plant that grows to a height of four or five feet. The botanist recognizes a great many varieties of the cotton plant, only a few are of any commercial importance. Those most important are: (1) the upland or American cotton, (2) the sea-island cotton with long silky fibers, (3) the Egyptian cotton which is not unlike the sea-island cotton and (4) the Peruvian cotton which is of a woolly character.

I. SOIL AND CLIMATE

The cotton plant thrives best in the subtropical regions midway between the more heated and the temperate zones. Long summers with plenty of bright sunshine, and an increasing daily range of temperature are essential. If the rainfall is too abundant, the plants will produce foliage rather than cotton. In the United States, cotton can be raised as far north as the thirty-seventh parallel. Thru what states does this parallel pass? In Asia the fortieth parallel marks the northern limit of cotton. On an outline map of the world draw this parallel. How can you account for the fact that cotton can be grown farther north in Asia than in the United States? In the southern hemisphere practically no cotton is raised south of the twentieth parallel. On your map draw this parallel.

II. CULTIVATION OF COTTON

Soil to grow cotton must be fertile and rich, especially in lime. The cotton plant is especially quick to respond to a fertilizer. Oil-cake derived from the cotton seed is the best fertilizer that can be used. The value of oil cake as a fertilizer is due to the fact that in growing cotton the seed withdraws from the soil ten times more of the valuable soil ingredients than does the fibre. The oil-cake may be used directly as a manure, or it may be fed to the animals kept on the cotton fields.

The seeds are planted in rows about three feet apart by the use of a cotton planter that in some respects resembles a corn planter. Usually cotton is planted the last of March, blooms in June and is picked at intervals from the first of September until about the middle of December. During this period of growth the plants must be pruned and often topped to prevent the growth of too much foliage. Furthermore, they must be protected from the horde of enemies that seek to destroy them. Among these enemies we have: (1) cut worms that destroy the young sprouts, (2) army-worms that cut off leaves and cotton bolls, (3) boll-worms that get into the bolls and destroy them and (4) the cotton boll-weevil that lays eggs in the cotton bolls, which develop grubs that destroy the bolls. The weevil alone destroys millions of dollars worth of cotton each year. (Make this topic more real by enumerating the enemies that strive to destroy the garden.)

III. PICKING COTTON

Single stalks have been known to produce from 150 to 200 bolls, tho usually they produce much less. An average yield would be about twenty bolls per stalk. If all these bolls ripened at the same time picking would be an easy task, for it could be done by machinery. Recently a pneumatic picking machine has been invented, but not so perfected that it can discriminate between the ripe and the unripe cotton. If it can be perfected it will revolutionize the cotton industry as did the cotton gin. Since on the same plant bolls are ripening daily thruout the entire fall, each field must be picked over again and again. As soon as the bolls burst the locks of cotton streaming from them catch the wind-driven dust and sand and are wet with dew and rain.

For these reasons they must be picked at once. Most of our American cotton is picked by negro men, women and children. Pickers are paid from thirty to fifty cents per hundred pounds of cotton, including the seed. As the cotton is picked it is placed in baskets or bags slung on the shoulders of the pickers. Good pickers can pick from 200 to 300 pounds of cotton a day.

IV. GINNING COTTON

The tedious and costly method of separating by hand the cotton from the tenaciously clinging seeds has for centuries retarded the development of the cotton industry. So slow was this method that a laborer could not average to separate more than a pound of lint cotton a day. With the invention of the cotton gin by Eli Whitney, a Yankee school master then teaching in South Carolina, the entire cotton industry has been revolutionized. The saw gin which was invented by Mr. Whitney is still in use over much of the South. "Unlike most inventions it sprang from the mind of the inventor a perfect machine."

Formerly nearly every plantation owned its own gin; now the gins, which are much larger, are owned by companies, and located at railroad stations. The constant danger of fire causes the different houses that make up a ginning plant to be built separately. Thus the house for storing the cotton to be ginned is usually about fifty feet from the building containing the machinery. Still a third building is used for storing the bales. The building containing the machinery is practically fire-proof, being made of brick or steel with cement floors.

V. BALING COTTON

The cotton fibre as it passes from the gin is immediately pressed into bales. Formerly each bale was nearly square and weighed 500 pounds. These bales were held together with steel bands and covered with jute cloth to keep the cotton clean. This method of baling cotton has become very unpopular for the reason that the bales on account of their shape are very difficult to handle, and are very inflammable.

Now cylindrical bales are largely replacing the old-fashioned tortoise-back bales. These are from three to four feet long, from eighteen inches to two feet in diameter and weigh between 250 and 400 pounds. As fast as the cotton is ginned it is pressed into these bales. Since the process is slow the fibre is not injured, and all the air is pressed out, rendering the bales practically fire-proof.

VI. WHERE COTTON IS GROWN

The United States, India, China and Egypt produce fully 95 per cent of the world's crop. In 1901 the total output was 14,000,000 bales. Of this the United States produced 10,000,000, India with the rest of Asia 2,000,000 and Egypt 1,000,000 bales.

(a) **China.** In China cotton is rarely if ever made the exclusive crop; on the other hand it is raised in a small way by a great many people. The cotton raised is short, coarse and harsh. The annual production is a little over a million bales. With the exception of a small quantity exported to Japan, the entire amount is consumed at home, for not since 1867 has China exported cotton to Europe.

(b) **India.** From 1860 to 1865 India furnished 45 per cent of the cotton manufactured in Europe. Ten years later the amount furnished had dropped to 26 per cent and there has been a gradual decrease until at present it has fallen to 7 per cent. Uncertainty regarding rainfall is India's worst drawback, for its soil is well suited to the growth of cotton. So pronounced is this drawback that the average annual yield per acre is only seventy-

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five pounds of lint cotton, as against an average in the United States of 240 pounds and the quality is inferior to that grown in this country. The rapid increase in the consumption of cotton in India is likely to absorb every possible increase in production.

(c) **Egypt.** Practically the entire crop is exported. Forty years ago the amount exported was 400,000 bales, each weighing 500 pounds; now it is 860,000 bales. The quality grown in Egypt is very superior and second only to sea-island cotton. For this reason efforts have been made to increase Egypt's cotton crop. It is, however, difficult to do so since all of Egypt is a barren waste except the land that can be reached by the river Nile. Alexandria, for example, has a yearly rainfall of but eight inches, which is about the rainfall of Utah. In 1902 an irrigation project was completed that increases the acreage of cultivable land by 1,500,000 acres, a half of which is devoted to the growth of cotton. Nowhere can so much cotton be raised on an acre as on the irrigated land of the Nile valley. (If each acre produces 300 pounds of lint cotton, by how many bales does this irrigation project increase Egypt's output?)

(d) **Russia.** During the past twenty years Russia has been untiring in her efforts to grow cotton within her own borders. In addition to constructing extensive irrigation works, she has imposed a high duty on cotton imported into the empire. Encouraged in these ways the amount produced has increased about 20 per cent. All this cotton is consumed in Russia.

(e) **Brazil.** Brazil now produces 200,000 bales yearly and practically all of it is consumed in Brazilian cotton-mills. For climatic reasons Brazil finds it difficult to materially increase the acreage devoted to the growth of cotton.

(f) **The United States.** Cotton was first grown in Delaware and Virginia. Very early the center of cotton production moved southward until in 1860 it had reached Birmingham, Ala. Since 1860 the cotton center has moved westward until it is now west of the Mississippi river. Texas leads in the production of cotton, with an output equal to the combined output of Egypt, Russia and Brazil. Georgia and Mississippi tie for second place, either state producing more than China or India. Other important cotton growing states are Alabama, Arkansas, Louisiana, the Carolinas and Oklahoma, each producing about a million bales yearly. In 1843 the total output for the entire United States was but two million bales. By 1860 this amount had doubled, but there was no increase from 1860 to 1870. Why? Since 1870 the industry has developed with such remarkable rapidity that in 1910 we produced 14,000,000 bales, or seven-tenths of the world's crop. Even now it is estimated that less than one-tenth of the available land within the cotton belt is devoted to the growth of cotton. Much of this land, tho well suited to the growth of cotton, is not producing crops of any kind.

Cotton is grown in the South under three conditions: (1) There are plantations of hundreds and even thousands of acres owned by whites and worked by negroes, who work either for wages or for a share of the crop; (2) The land is owned by wealthy whites and sublet in small tracts to tenants either white or black, mostly black; (3) The small farmer, who owns and tills his land, does not raise cotton exclusively.

During the past ten years lint cotton, that is cotton from which the seed has been removed, has brought on an average about ten cents a pound. The most serious drawback to cotton growing has been the sudden fluctuations in the price of cotton due to the fact that crop has been controlled by men who do not sympathize with the toilers in the field. These men are wholly without the cotton belt and are engaged in the doubtful occupation of speculation. Also too many middle men work injury alike to producers and consumers, and the cotton industry is particularly unfortunate in this respect. To finance the cotton crop in the

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interest alike of the growers, the manufacturers and the consumers, would be one of the most important benefits that could be conferred upon the South, and would be highly beneficial to the North as well.

VII. WHERE COTTON IS MANUFACTURED

Thru all the centuries, even up to the American Revolution, the spinning wheel and the hand-loom were used exclusively. During this long period cotton mills and factories were unknown, for the cotton was manufactured in the individual homes of the people. With the advent of the factory system New England soon took the lead in cotton manufacture. Excellent water power, a soil too poor to encourage the people in agriculture, together with marked enterprise and skill on the part of the people, account for the centralization of the industry in New England. In 1860 twelve-thirteenths of all the spindles in the United States were in New England. Since then cotton mills have multiplied rapidly, but the increase has been in the South. With the recent industrial awakening in the South it has discovered that it, too, has excellent water power, that it is supplied with an abundance of cheap coal and that it has the decided advantage of nearness to raw product.

In 1901 of the 15,000,000 spindles in the United States, 6,000,000 were in the South. During the next six years the South forged forward with such strides that in 1907 it manufactured 323,000 pounds more than did New England during that year. So now the South justly boasts that it surpasses New England in cotton manufacture; but the apparent lead is to some extent overcome by the fact that the South manufactures the cheaper, coarser grades of cloth classed as "brown sheeting," while New England's output is of a finer quality. Tho cotton mills are springing up over the entire South, they are most numerous in North Carolina, which has 276 mills. Even with the remarkable expansion of the industry, less than half of our total crop is manufactured at home. In 1907 57 per cent of American grown cotton was exported. Of this Great Britain received four-ninth, Germany two-ninths and France one-ninth. In 1909 there were in Great Britain 53,000,000 spindles, in the United States 28,000,000, in Germany 10,000,000, in Russia 8,000,000 and in France 7,000,000 spindles.

Liverpool is the largest market in the world for American cotton. China is the largest purchaser of American cotton cloths. Most of it is sent to Shanghai for distribution. Trace the route a ship would take from New Orleans to Liverpool. From Boston to Shanghai.

VIII. COTTON SEED

For every pound of cotton fibre there are two pounds of seed. Fifty years ago this seed accumulated in huge piles at the gins only to decay and waste. Strangely enough the little state of Rhode Island was the first to successfully extract the oil from cotton seed, and the first oil mill was located at Providence. This mill was in operation from 1855 to 1862. The seed was shipped from New Orleans. Trace the route a boat would take from New Orleans to Providence. Can you think of any special reason why the industry should have ceased in 1862? Since the civil war the industry has gradually grown until there are now about 400 oil mills in operation which produce 100,000,000 gallons of oil yearly? The present annual output of a single company, "The American Cotton Oil Company," is valued at \$20,000,000.

A ton of cotton seed yields 1,000 pounds of meats, 900 pounds of hulls and 100 pounds of linters. The "linters" is the short fuzz that clings to the seed even after it has passed thru the gin, and is commercially known as "cotton batting." If possible show a sample to the class.

Even the hulls are now highly valued and are used for two purposes. As they are rich in carbohydrates they make an excellent coarse fodder for stock. The
(Continued on page 238)

Relating the School Work and Home Work —Domestic Science

By Grace Marian Smith of I H C Service Bureau

As the Thanksgiving season approaches, there are many opportunities for relating the home life and school life. Our study of corn with a "Corn Day" as a climax

not to use too much manure nor let it lie too close to the vegetables or they may absorb the flavor. There should be a special trench built for cabbage.

This trench should be lined with straw or leaves, then the cabbages put in heads down and the earth and straw carefully banked about them to cover.

Pumpkins and squash will keep some time if stored in the cellar or in a dry, cool place. If they are stored in oats they will keep several weeks longer. Watermelons stored in oats will keep under favorable conditions until nearly Christmas.

Tomato vines may be pulled and the green tomatoes allowed to ripen on the vine. Celery, sweet potatoes, and beets buried in sand will retain their flavor and keep longer than if simply piled on the floor or in bins. Horseradish may be dug with the tops on and stored, roots down, in a box of earth in the cellar. In this way it will keep fresh for winter use.

In all cases it is necessary to select sound, mature fruit, and as nearly perfect as possible. Care should be taken that it is not over-mature or it will decay more readily. Be careful not to bruise. In cutting, leave a little of the vine or stem on the fruit. Most vegetables do better stored stem end up. Keep dry and cool.

In the case of especially choice fruit or fruit which does not keep well, put in paper sacks and tie closely about the stems. Wrap pears and delicate fruits in tissue paper and bury in sand. Select choice bunches of grapes, sear the end of the stem with sealing wax, tie in paper bags and they can be preserved for some time after the out door fruit has spoiled.

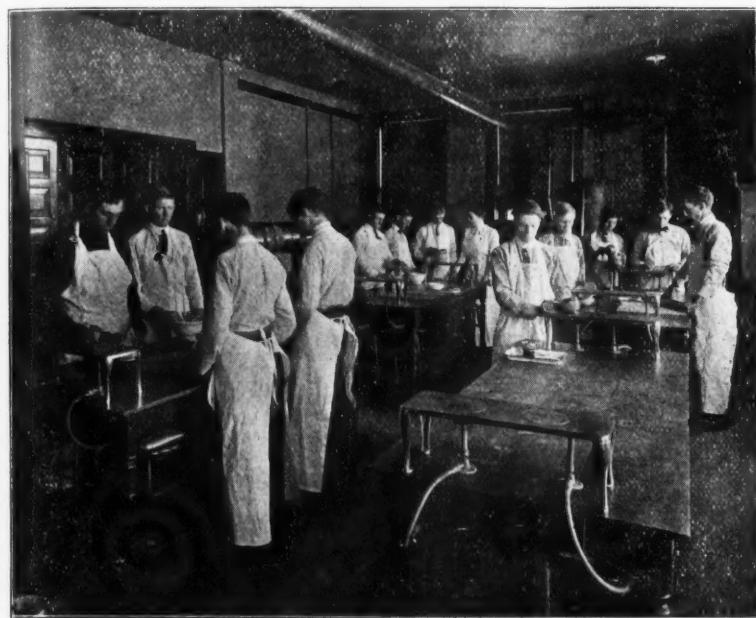
leads to the story of the Pilgrims and the first Thanksgiving Day. Altho the first official national Thanksgiving was named in President Lincoln's proclamation in 1864, the Pilgrims' festival was a thanksgiving and was thereafter kept annually in some states. The story of the way the Pilgrims collected their produce and took account of provisions on hand is repeated by us every year when we gather into the cellar, and barn, and storehouse, the year's harvest.

What have we to gather? Let the pupils name the different fruits, vegetables, grains, and other provisions stored in their section of the country.

Call for reports on when and how each product is gathered and stored.

In every neighborhood there are always some who excel in some particular work. Learn how these experts do. If Mr. Jones has a very successful potato farm, visit it and learn just how he gathers them, how he packs those for sale, and where and when he markets them; also learn how he stores those for home consumption, and on an average how many a family uses per year. Invite Mr. Jones to stop at the school-house some day and tell about the way he conducts his potato farm. Study the food value of potatoes and ways of preparing them. The history of the potato is also an interesting topic.

Discuss ways of keeping vegetables and fruits fresh for the winter season. A pit or underground cellar carefully banked and covered with dirt, manure, straw, or leaves, keeps the apples, potatoes, turnips, and parsnips sound and fresh and gives them a flavor not found in those stored in another way. Care must be taken not to cover too warm, as they may shrivel or rot, and



Boys' Class in Cookery, Dunn County School of Agriculture and Domestic Economy, Menomonie, Wis.



The Products of the Season.

Cranberries and pie-plant may be placed in cans and covered with cold water and sealed. We heat most fruits and vegetables which we can. Why?

Bacteria are present everywhere in the air, the water, all about us. Some of these are beneficial and some are harmful. They grow and multiply rapidly when conditions are right; that is, when they have anything on which to grow, when there is sufficient moisture, and the proper temperature. In the case of fruit, the growth of the bacteria sets free gases and forms acids which cause the fruit to spoil and render it unfit for food.

Heating the fruit kills the bacteria and prevents their multiplication. It would be of no use to kill the bacteria in the fruit if the fruit is put in a can in which there are live bacteria. It is therefore necessary in canning fruit to scald out the cans, boil the covers and rubbers, and otherwise exercise extreme care to kill all bacteria and their spores. Scald the jars and rubbers just before putting in the fruit. We should not use a cracked or broken jar, because it would allow the passage of air which might contain bacteria.

For canning, we should choose perfect fruit, not too ripe, as over-ripe fruit decays easily. On the other hand, under-ripe fruit lacks the flavor of the mature fruit, so we must be careful to get it at exactly the right stage if we want the best results. Prepare the fruit by washing carefully, removing hulls, stems, or anything of this nature. In canning berries and small fruits, try to keep them whole. For marmalades and jams they should be cooked smooth. Tomatoes, when preserved, should be kept whole; when canned they may be cut in pieces and cooked thoroly.

Some instructions on preserving, relative amounts of sugar and fruit and other general principles may be given to the students. Just as the girls should know the broad general principles in agricultural subjects, so the boys should have some knowledge of the laws of foods and food values. For demonstration work, can a few quarts of tomatoes which may be used next winter for making tomato soup or served in some other form at a school luncheon.

To Dr. S. A. Knapp, formerly of the U. S. Government Service, is due the organization and growth of the "Girls' Canning and Poultry Clubs."

To begin with, each girl might raise and can the tomatoes grown on one-tenth of an acre or less. Preparation of the ground, planting and care of the young plants, methods by which the production may be increased, spraying or treating for insect pests, gathering and preserving the fruit, and cooking or marketing it, may all be studied with this one vegetable. Tomatoes are easily grown, palatable, and healthful, altho their food value is small.

Just here we might have a short lecture on the many simple foods which are easily prepared, much more digestible and nutritious than some elaborate dishes which require special training, a great deal of work, and in the end contain little food value and are hard to digest.

Everyone should have each day a little muscle-building food, a little flesh-producing, some mineral matter for bone tissue, and some roughage to aid in the digestion. Another important matter is that the food should be palatable. We therefore aim at a variety of foods from day to day so that we may not tire of any one



Louisville, Ky., pupils transplanting tomatoes raised by the school children in the hot bed, after radishes, lettuce and onions had matured.

thing which is set before us. Model luncheons may be suggested by the pupils, and the work continued by classifying foods as proteins, carbohydrates, fats, and minerals.

The first work must necessarily be so primary and so suited to the beginnings of such a course that with the assistance of a good hand-book, any teacher with a desire to teach this work can carry it thru with credit to herself and benefit to the pupils.

A TOPICAL STUDY IN INDUSTRIAL GEOGRAPHY

(Continued from page 236)
ashes of burnt hulls constitute the best known fertilizer for tobacco. Their value is due to the fact that they are rich in potash and phosphoric acid.

From 1,000 pounds of meats 300 pounds of oil may be extracted, leaving 700 pounds of oil cake. This, when ground, is used extensively as a food for stock and is known as oil meal. It is rich in nitrogen free extract, protein, and fat. Special care should be taken to secure the oil meal when fresh, as it undergoes a change after a time that renders it less nutritious, and even harmful to young animals.

Cotton seed oil is by far the most valuable product of the cotton seed. There are four widely known varieties of this oil, namely: summer and winter yellow, summer and winter white. Summer yellow is used extensively in making soaps of all kinds, and in the manufacture of butterine. As this is the finest grade oil it is also used as a substitute for olive oil. "Summer white" appears most frequently as "cottolene." "Winter white" mixed with kerosene is replacing whale and lard oil in miners' lamps.

While cotton seed oil finds a ready market throughout the civilized world it is used most extensively in Belgium and Holland. The single city of Rotterdam imports 8,356,676 gallons yearly. France and Germany are also leading purchasers of American oil.

The cotton crop for the present year as estimated by the U. S. Agricultural Department will be about 12,700,000 bales. This is an unofficial report, but is probably approximately as accurate as estimates are likely to be.

Lessons in Penmanship

George A. Race, Bay City, Mich.

If you have practiced faithfully you are either satisfied or discouraged with the progress you are making. If dissatisfied it can be taken as a good sign as it shows you are thinking and observing your work. In every one's practice if he becomes a good writer there comes a time, when he is able to see more faults than good in his work. This is the climax of your practice in writing. Some will think that they wrote better with the fingers and will go back to that kind of writing. It seems at this time that when you are able to use the movement your writing has no form and when the form is all right your writing lacks freedom and grace. Now is the time to stick to your practice and win.

I would suggest that all drills be first practiced on the blackboard, because it will help your blackboard writing and aid your idea of form for pen work.

Drills for practice this month are as follows:

Drills 43, 44, 45. Words for review of the capitals and small letters studied. Six words to the line. Regulate speed of writing by spelling the words. Write a page of each word.

Drills 46, 47, 48. These drills show how to review the one space letters. In practicing take each drill separately, writing three groups across the paper and five lines, then turn paper around and write crosswise. Stop on each blue line. These drills will help your spacing of letters. Count for groups as before.

Drill 49. Make ovals same size connecting so as to

form small loop. Both should have the same slant. Count 6 for each part.

Drill 50. Start at the top with count of one making upper part and two for lower part, retracing six times. Keep little loop pointing downward. Finish as you would the E.

Drill 51. Begin the E with a small dot or loop, at count of one. At count of two form the loop, finishing with the count of three. See that the small loop divides the two ovals and an angle is formed at the back of the loop. Practice at the rate of 60 per minute. Don't make letter too narrow.

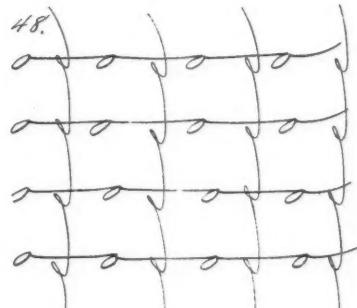
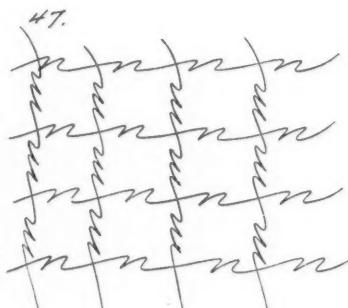
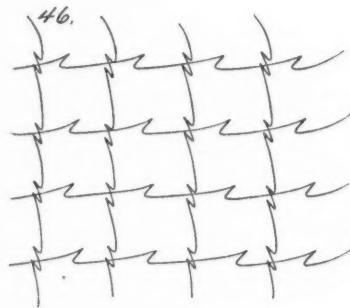
Drill 52. Work practice for capital E. Don't raise pen until word is finished. See that the finish of the E makes good beginning stroke for the r.

Drill 53. Begin with a slanting down stroke making small loop on the line. Swing over and touch the line at the right. Retrace the oval four times. Finish as in the capital O. See that down stroke nearly divides the O part of the drill.

Drill 54. Start letter with a straight or slightly curved stroke forming a loop on the line. Swing to the right with a compound curve, touching the line, finish with an upward stroke as in making the O. Do not let the letter rest on its nose or finish it without touching the line at the right. Count 1, 2, 3, at the rate of 45 per minute.

Drill 55. Word practice for capital D. Six on the line.

O. Omen A. Anon C. Coin



8800 EEEE Erie Erie



^{56.} 9 9 9 ^{57.} M m m ^{58.} M M M M M M Main Maine

9 9 9 M m m ^{60.} N N N N N Nine Nine

^{62.} 9 9 W W W W ^{63.} W W W W ^{64.} Wain Wane

^{65.} m x x x x x x x x x x ^{66.} mix mix

Drill 56. These two drills, while they do not take up very much space, are very important as they are the initial stroke of nearly one-half of the alphabet. At this time devote a good deal of time to the practicing of the indirect two and one-space oval, also drills 15, 16. The little oval is made about the size and shape of the small o. Retrace five times and at count of six roll the arm to the right, making down stroke slant of writing coming to a full stop on the line. The second part is same as first, only made with a count of 1-2. In all letters beginning with the small loop be sure to leave wide space between it and down stroke.

Before practicing on the next drills review drills 28, 29, 30, as given in the October number.

Drill 57. Start as for capital M, diminishing downward strokes. Keep spacing equal between strokes. Retrace about two-thirds of the down stroke. Count 10. Four on a line.

Drill 58. Start letter as in 57. Making only two turns. Finish as pen touches the line or with a right curve. See that the turns of the M make a graceful slant. Be careful not to make last one too sharp. Count 1, 2, 3, 4, at rate of 30 per minute.

Drill 59. Word practice for capital M. Notice the two ways of using the letter in words. Six on the line.

Drills 60, 61. Follow same instructions as for capital M. Count 1, 2, 3 for N. Rate of about 45 per minute.

Drill 62. This drill starts same as for 57 with the push and pull exercise as used in the W. Keep it sharp at top and bottom, with the down strokes nearly vertical. Count 10. Four groups on the line.

Drill 63. The W is one of the hard letters to master because it seems possible to get it into so many shapes. The letter starts as in M, with a slight curved up stroke forming an angle at the bottom and top. The second down stroke is nearly vertical with a slight curve to the right, angle at the bottom. The letter is not retraced. If second down stroke is slanted too much it gives the appearance of falling over, and too narrow if retraced. Count 1, 2, 3, 4, at rate of 30 per minute.

Drill 64. Word practice for capital W. Six on a line.

Drill 65. The x, as made here, is the double turn principle which is found in the n, and m. Make the crossing from the line upwards. A good exercise to use is to make the m crossing the last turn. Count 1, 2, 3, for single letter, and four for the first four parts of the letter making the crossing with a second count of four.

Drill 66. Word practice for x. Eight on a line. Keep down strokes in this word parallel.

THE ONLY WAY

Jimmy is an awful boy,
He's full of sinful tricks!
I really don't know what to do
His moral self to fix.

I've had his adenoids cut out,
His tonsils are gone too,
His 'pendix vermiciform's removed—
Now what else can I do?

I've tried a dozen breakfast foods,
But, sad as it may be,
They do not work—I'll have to do
What father did to me.

—Milwaukee News.

FOREIGN IMMIGRANTS

Immigration to this country for the past several months has been running much heavier than for some time previous. The figures reported show that 1,150,000 aliens came to this country within the last fourteen months. These immigrants brought with them nearly \$48,000,000 in cash. Of those coming sixteen out of every thousand were refused admission and sent back home at the expense of the steamer companies either on account of disease or other objections.

School Entertainment

THE THANKSGIVING COOKING CLASS

By Willis N. Bugbee

Characters

Six small girls as pupils, one larger girl as instructor, and six small boys.

The girls wear white caps and large white aprons with shoulder straps. The boys wear ordinary school clothing.

A few small sewing tables are arranged in a row across the center of stage. Each table should be supplied with a few cooking utensils, as bowls, tins, sifters, etc.

(The instructor rings small call bell. Enter six pupils with cook books in hand.)

Instructor—

The cooking class may now come forth;
Please stand along in line.

(Instructor inspects them.)

You do look nice and fresh and clean
In caps and aprons fine.

(The pupils should stand in line in front of tables, the instructor at the right.)

Thanksgiving Day comes on apace,
When from the West and East
Our cousins, aunts and uncles come
To join the merry feast.
And so, this morn, my dainty cooks,
I want you all to bake
Some goodies of the by-gone days
Like grandma used to make.
Now everybody, take your books
And search them thru and thru,
Until you find a recipe
You think will surely do.

(All hold cook books in front of face and appear to be studying them. The words "Cook Book" should be printed on outer covers of each book.)

First Pupil—

I think I'll make some pumpkin pies,
The real old-fashioned kind,
With tender crust and filling thick
And size—quite large inclined.

Second Pupil—

I'll make a fruit cake big as that,
(Measures with hands.)

So brown and rich and nice;
I'll put a lot of raisins in
And currants, too, and spice.

Third Pupil—

And I will make some lovely tarts,
So flaky and so white;
I'll fill them all with jelly, rich,—
Oh, what a tempting sight!

Fourth Pupil—

Some sugar cookies I shall make,
The fat and plump kind,
And in the middle, raisins put,
The biggest I can find.

Fifth Pupil—

Old-fashioned doughnuts I shall make,
So big and round and fat;
I'll roll them well in sugar, too,—
Now what do you think of that?

Sixth Pupil—

And I will make some gingerbread
And cut in shapes so queer,
Of men and birds and animals,
For all my friends so dear.

Instructor—

My dears, you've chosen very well,
Yes, very well, indeed;
With care and skill and judgment, too,
I trust you may succeed.

(All march around to rear of tables.)

All—

We've milk and flour and eggs and spice,
We'll mix and stir and bake,
And try to make things just as good
As grandma used to make.

(Lively music ensues, during which time all the cooks may busy themselves with pouring, mixing, etc., as follows:)

1. Medley of pouring, breaking eggs, sifting flour into bowl, etc. (imitation); any definite number of beats.
2. All stir to rhythm of music; 8 beats.
3. Medley as before.
4. All sift flour; 4 beats.
5. All stir as before.
6. Medley of rolling crust.

(Instructor passes around inspecting and directing work.)

Instructor—

Now place them in the oven, dears,
At just the proper heat,
And leave for half an hour or so,
Then they'll be fit to eat.

(Music resumes. Pupils march out L. with tins. Instructor follows.)

(Enter boys R. singing any good Thanksgiving song. Various remarks of "I'm hungry as a bear," "I'm hollow away down to my toes," etc.)

Boys—

Hello! What's all the rumpus here?
What's all the fuss about?
I move that we investigate,
And find the matter out.

(Boys proceed to examine tins as girls enter with pumpkin pie, fruit cake, plates of tarts, cookies, doughnuts and gingerbread.)

Boys—

Oh, gee!
Here's tarts and pies and gingerbread,
And cakes and cookies, too.
Come, don't be bashful, little girls,
Please give us some, oh, do.

(Girls whisper among themselves.)

First Girl—

Now what do you think about it, girls?
Perhaps it will be best,
If they are pleased, and still survive,
'Twill be a splendid test.

(They hand pies, etc., to boys who proceed to eat heartily. The girls watch them anxiously.)

Girls—

Oh, now we know our cooking was
A very great success;
The way you boys pitch in and eat,
It can be nothing less.

Boys—

Your cooking is a grand success
We'll all of us agree;

All—

And we are glad Thanksgiving's near,—
As glad as we can be.

(Curtain.)

THE VEILED PROPHET—A PAGEANT FOR THE SCHOOLROOM

Anna C. O'Flynn, Vincennes, Ind.

(This pageant, or procession, can be presented easily in any country or city schoolroom, affording something new for a Thanksgiving Day exercise. It has been tested in the Vincennes schools with pleasing success. The homely sayings of Uncle Sam win hearty applause.

Where there is no platform or stage equipment, stretch a wire across the room for the curtain support. If you can't do better for curtains, have a few pupils borrow sheets from their parents. These, with the use of small

loops or rings attached, may be strung on the wire and will serve well for curtains. Gray carpet lining paper is cheap and serves admirably for converting boxes, tubs, etc., into pleasing objects. Plain green wall paper and crepe papers are cheap and can be used in devising costumes. With such cheap and available aids, the teacher in the poorest district can costume the characters in the procession according to her knowledge, or from illustrations and information in history texts and readers.)

First Picture.—Uncle Sam in front of the curtain. Looking at the blank space, he walks slowly across the room. Leaning on his flagstaff, he falls asleep. A thin net curtain is drawn around him, obscuring him like a mist. Speaking as tho' dreaming, he says (before curtain is drawn):

"Alone! Alone! (curtain) Yet not for long;
Here comes the man whose name's a song.
I vum, because that fearless man was able

To cross the Atlantic without guide or cable,
I'm cutting the backbone of the New World thru,
As he did that task in fourteen-ninety-two.

'Twas he who made each Columbian's duty plain:
Work on, sail on, without thought of self or gain.

Second Picture (Columbus in the New World).—When the curtain was drawn it revealed Columbus kneeling, his men behind him holding the flags of Spain; Indians peeping from behind bushes and rocks.

Third Picture (Pocahontas and Captain John Smith).—Pocahontas kneels by Smith, shielding him from the hatchets and clubs in the hands of the Indians. She appeals (by gesture) to her father, Powhatan, who is seated on a log.

Uncle Sam—

"Look! The Indians have the white man in a strong death mold! (Hatchets and clubs are lowered; Smith arises.)

Thanksgiving at Grandpa's.

CHURCHILL-GRINDELL.

F. F. C.

Quite lively.

1. Theres a big fat tur - key out at Grand - pa's farm, And he thinks he's ver - y gay; He
z. Oh, how we love to go to Grand - ma's house Up - on Thanks-giv - ing Day; She
spreads his tail in - to a great big fan, And he struts a - round all day. You should
al - ways know just what we love to eat, And what we like to play. The
hear him gob - ble at the girls and boys,— For he thinks he's sing - ing when he
Tur - key's roast - ed and the pies are baked, There's a big plum pud - ding, lots of
makes that noise,—But he'll sing his song an - oth - er way Up - on Thanks-giv - ing Day.
tarts and cake; They look so good, and seem to say, "Tis glad Thanks-giv - ing Day."

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"But see, his keen wit in that day made them loose their hold.
So, tribe by tribe, we've put them into the mountain glen;
Soon none in this land will answer my call for Red men.

Ah, the mind of him who thinks is the mind that wins,
Whether it belongs to praying saint or one steeped in sins."

Fourth Picture (The Indians' gifts).—An Indian comes in, laden with a pumpkin, a turkey, wild grapes, sweet potatoes and Indian corn. He lays them at Uncle Sam's feet and passes out.

Uncle Sam:

"Ah, these hardy, homely gifts that you do bring
Caused homes to be built and people to sing."

Fifth Picture (Plymouth Rock).—John Alden and Priscilla sit on the rock.

Uncle Sam:

"Strong old rock! with sturdy maids and men.
Just so good to-day is our Plymouth hen—
She weighs pounds and lays an egg a day.
This pays yearly more'n a ton of hay."

Sixth Picture (Landing of Negroes).—Boys blacked, carrying hoes and tobacco.

Uncle Sam:

"Oh, the bloodshed and sorrow you brought to me
Since you were dragged to this land so free!"

Seventh Picture (A Dutch Maiden).—A girl wearing wooden shoes, which she steps out of before bowing to audience. She carries a large cheese, or cheese box.

Uncle Sam:

"Maiden, ever working, yet always so neat,
Ever your home with good cheer was replete,
Come to our homes today and your work repeat;
Tell our boys and girls to learn to clean their feet."

Eighth Picture (Daniel Boone).—He is dressed in hunting suit, coonskin cap, carries gun and leads his dog.

Uncle Sam:

"Why, Daniel Boone, you pioneer hunter true!
Your tribe, like the Indians, has said his 'Adieu.'

Ninth Picture (Boston Tea Party).—Boats. (They can be made of gray carpet paper.) Boys dressed as Indians are emptying boxes of dried leaves overboard.

Uncle Sam:

"Oh, I was baptized when they poured that tea
Overboard in '73 into the sea.
How little they thought, that brave, reckless throng,
That the tea they threw would make me so strong!"

Tenth Picture (Liberty Bell).—A large bell surrounded by thirteen little girls representing the colonies.

Uncle Sam:

Children thirteen! unlucky! Yes, goodness me!
You sure were to your mother, across the sea;
But now that you have grown to be forty-eight,
Your country is like to the heavenly state.

(As Uncle Sam speaks, a Goddess of Liberty comes in, noiselessly. She can recite the poem which begins, "There was tumult in the city;" or just stand with arms outstretched as curtain is drawn.)

Eleventh Picture (Emancipation Proclamation).—Boys dressed as in 1863. Negroes wearing shackles. When the boy who represents Lincoln holds up a sheet of paper on which is written in large letters "Emancipation Proclamation," the negroes drop their shackles, sing and pat time:

"We thank you, Massa Lincoln, 'cause you make us free;
So on this day we'll ever keep our jubilee,
Shout and sing 'Glory, glory hallelulah!'"

Uncle Sam:

"What din is this I hear? What makes all this noise?"

Why, it's my colored children playing as boys
Because the "Honest Railsplitter" made them free
So they could join in the song 'Sweet Liberty.'"

Twelfth Picture (Manufactures).—Boys and girls loaded with all kinds of manufactured articles.

Uncle Sam:

"Ho! you all! Look at the many things I make
From a little pin to a high-priced beefsteak.
What tho the old country be faint with dearth,
We can supply them with the best products of earth."

Thirteenth Picture (Commerce).—Boys in boats, little wagons, automobiles all loaded with barrels, boxes, bales and buckets.

Uncle Sam:

"You are ready, my men, to ship dry goods,
Pork, beef, cotton, rye, wheat, woollen goods,
Eating stuff, in barrels, box, and pails;
All sorts of machines and wire fence rails,
By car, boat and train you'll have 'em whirled
O'er land and water to the old world."

Fourteenth Picture (Agriculture).—Girls garlanded with vines and flowers. They carry all sorts of fruits, vegetables and grains. (This makes a beautiful final picture for the closing scene.)

Uncle Sam:

"You have given me fame for beauty and wealth,
And the greatest of all God's blessings, 'Good Health.'

So I lift my cup and sing praise to mankind,
Who by Agriculture earth's treasures have mined."
(Girls throw flowers at Uncle Sam and call):

"Hark! Awake! Awake! Yours is not all a dream.
See, good old Mother Earth with treasures does
teem.

If you depend on us, you banks will not burst
Tho plutocrats won't have you in their trusts."

(All bow to the girl dressed as Mother Earth, as the curtain is drawn.)

COST OF RUNNING THE GOVERNMENT

The appropriation made by Congress at the last session for paying the expenses of the government during the present fiscal year, July 1, 1912, to June 30, 1913, was \$1,020,000,000. At the coming session of Congress President Taft will ask for an appropriation of more than 1,000,000,000 to pay all expenses of the government during the next fiscal year. The various departments will submit their estimates to the president and they will be considered in several cabinet meetings. There are certain fixed charges which must be met, such, for example, as the expenses of the military and other permanent services, pensions and the like. Outside of the fixed expenses of the government are included those for public buildings, river and harbor improvements, the constructions of battleships, and other things of public concern. President Taft will recommend the authorization of three additional battleships. The initial cost of a battleship is \$10,000,000, and to equip it properly and put it in commission requires an expenditure of \$5,000,000 more. One large item of expense is the pensions, which amount now to about \$170,000,000 a year.

THE BUSIEST SPOT IN THE WORLD

Some recent counts, according to the reports in the daily press, state the busiest spot in all the world is the narrow little piece of street between the Bank of England and the Royal Exchange where 500,000 people and 50,000 vehicles pass during the day. It is said the next busiest spot in the world is in New York city at Broadway and Herald Square, where nearly 700,000 people pass in a day, including those in vehicles. At the busiest point of State street, Chicago, about 400,000 people pass.

FOR THE PUPILS' NOTE BOOKS

These portraits of "The Wounded Lamb" by Meyer von Bremen, are to be cut apart and one given to each pupil for pasting in his exercise or note book relating to the study of the subject.



The Literature Class

THE RELIGIOUS ELEMENT IN THE TEACHING OF LITERATURE.

By Brother Leo. F. S. C.—California.

While it must be remembered that the teaching of Literature is in no sense a part of or a substitute for the teaching of Religion, the Catholic teacher must realize that there is a distinctly religious element in the teaching of Literature. Literature is a portrait of life; it reflects, portrays, interprets human nature in some of its most representative manifestations. And the fact of the religious element in the teaching of Literature comes from the existence of a religious element in life itself.

Any view of human life that fails to take into account the religious element in the life of man is necessarily partial and inadequate and therefore misleading and in a sense untrue. The great books of the race deal not only with the natural man, but with the supernatural man as well. The proper study of mankind concerns itself not only with the man, but with the Christian. And when we go back to the great works of literature that appeared before the dawn of Christianity, we find the religious ideas and ideals of the times clearly and unmistakably reflected in the writings of the masters.

One test of genuine Literature as distinguished from the false is the fidelity of the book to life. The literary artist who gives a false or an inadequate view of life may indeed flourish for a brief while, 'an idle singer of an empty day'; but he can hope for no lasting fame, for no universal recognition. It is safe to say that Homer would not be Homer were the gods absent from the field of Troy.

The practical problem facing the teacher is to correlate the teaching of Religion with the teaching of Literature. This correlation is both incidental and essential.

Incidental correlation takes into account such matters as religious customs, practices, ritual and symbolism. In the works of Literature studied, for example, 'there occurs a reference to excommunication by "bell, book and candle." Here is a fruitful field for incidental correlation. Let the teacher, in a few graphic words, explain the process of excommunication as an example of the great power for good consistently wielded by the popes in the vexing period of the middle ages when even crowned heads bowed in submission before the Throne of the Fisherman.

English Literature is full of references and allusions to the ritual and symbolism of the Catholic Church, and the teacher finds here an excellent opportunity of bringing the pupils to perceive something of the splendor and beauty of even the externals of Catholic worship. The result of a careful explanation of the leading references and allusions will be for the students a better knowledge of the masterpiece studied and a fuller understanding of many things connected with the history and liturgy of the Church.

The aim of essential correlation is to show the practical workings of religious ideals in literature and in life. Men and women in actual life are not mere passive slaves of heredity and environment, apes walking erect. They are under the domination of religious ideals of some sort or another, which ideals exert a powerful effect on conduct and life. The great writers in all times have taken cognizance of this fact. The students must be led to perceive that both in literature and in life motives are frequently effective when natural motives fail.

The right teaching of Literature will bring home the realization that devotion to religious ideals is not something abnormal to man, but rather the perfection of true manhood and true womanhood.

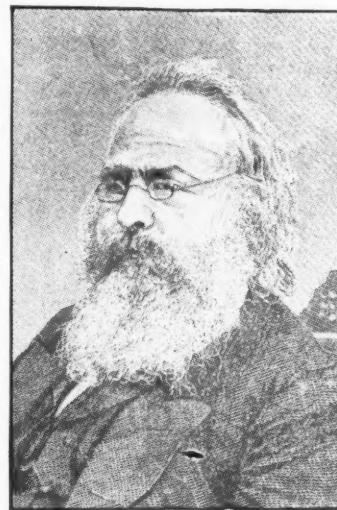
As regards method, the teacher must avoid the mistake made by some zealous souls whose zeal is not according to knowledge. The mistake consists in forcing the attention of the pupils to the religious element in life. The wiser and more effective way is to let the realization of the spiritual element in life and in books come gradually and naturally to the children. The authors of the books studied are the most potent mas-

ters, and we must to some extent stand aside and let them teach their great lessons for themselves. The teacher is a guide and an exemplar, not a preacher.

Where the class course of study allows the teacher a certain latitude in the selection of books to be read or studied, advantage may be taken of certain works with an especially strong religious tone. The lesson of Evangeline's brave and beautiful life is the lesson of Christian trustfulness and simplicity and love. In Francis Thompson's 'Hound of Heaven,' we have, in compelling poetic form, a soul-inspiring pean of the ever-pursuing love of God. Time and again have theories of 'Hamlet' been inflicted on a long-suffering world; but the key to the great drama is found in a conflict of religious ideals. Hamlet is torn between allegiance to the hammer of Thor and allegiance to the Cross of Christ. Then, there is 'The Imitation of Christ.' This wonderful little book is one of the great books of the world, not because it is written on a religious theme, but because it probes the deepest caverns of the human heart and shows unflinchingly the strength and weakness of our common humanity. It is for all time the most perfect example of the correlation of Literature and Religion.

SOME CATHOLIC AUTHORS YOUR PUPILS SHOULD KNOW

Through several causes, but no lack of merit, Brownson is fast becoming merely a name to the generation of today. But this ought not to be when it is remembered that he was the greatest of American Catholic publicists, a product par excellence of our new world democracy. Dr. Orestes A. Brownson, was born at Stock-



Orestes Brownson, Publicist.

bridge, Vt., in 1803, and died in 1877. At the age of nineteen years he joined the Presbyterian church; but in 1825 he became a Universalist preacher. Imbibing the ideas of Robert Owen, he entered politics in 1828; and was instrumental in establishing a workingmen's party in New York. Influenced by the writings of the elder Channing, he became a Unitarian preacher in 1832. He now applied himself to philosophy and theology, studying the French philosophers. In 1836 he published "New Views of Christianity, Society, and the Church;" and in the same year organized at Boston "The Society of Christian Progress," of which he was leader till 1843, though he had stopped preaching before that time. He founded in 1838, the "Boston Quarterly Review," merged into "The New York Democratic Review" in 1843. In 1844, at the height of his career, he made his submission to the Catholic Church. After his conversion he rendered a great and lasting service to the Church through his Review. "Charles Ellwood, or The Infidel Converted," is a strong novel in which he portrays his own religious and philosophic writings. His style of writing is most graceful, in-

spired by his ardent love for God and his fellowman, and in every line the reader sees the personality of one, noble, generous, and lofty—a great man in the highest sense of the term. Among thinkers of the last century he looms up at once as the most practical and religious. His works have been gathered up into twenty volumes, edited by his son, Major Brownson. "Watchwords from Dr. Brownson," compiled by Scannell O'Neill, (Published by the Society of the Divine Word, Techny, Ill.), will be found the means of drawing attention to the vast treasures locked up within the twenty volumes of Brownson's works.

The following excerpt will give readers an idea of his best style of writing.

The Hope of Immortality.

"The hope of immortality! We want it when earth has lost its gloss of novelty; when our hopes have been blasted, our affections withered and the shortness of life and the vanity of all human pursuits have come home to us and make us exclaim; 'Vanity of vanities, all is vanity!' We want the hope of immortality to give to life an end, an aim.

"We all of us at times feel this want. The infidel feels it early life. He learns all too soon, what to him is a withering fact, that man does not complete his destiny on earth. Man never completes anything here. What, then, shall he do if there be no hereafter? With what courage can I betake myself to my task? I may begin; but the grave lies between me and the completion. Death will come to interrupt my work, and compel me to leave it unfinished.

"This is more terrible to me than the thought of ceasing to be. I could almost (at least I think I could), consent to be no more, after I had finished my work, achieved by destiny; but to die before my work is completed, while that destiny is but begun—this is the death which comes to me indeed as a 'King of Terrors.'

"The hope of another life to be the complement of

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St. Philip's High School, Chicago, Ill.
Assumption Academy, Utica, N. Y.
St. Mary's Academy, New Haven, Conn.
St. Ann's Commercial School, Fall River, N. J.
College of St. Elizabeth, Convent, N. J.
La Salle Academy, Providence, R. I.
St. Joseph's College, Cincinnati, Ohio
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A course in methods of teaching Isaac Pitman's Shorthand will be given at the College of City of New York, under the direction of Extension Teaching, commencing Tuesday, October 29th, at 4:15 p. m., and will continue hereafter each Tuesday afternoon until the thirty-hour course is completed. Every teacher of shorthand is urged to become a member. The only expense attached thereto is a registration fee or 50 cents. For further information apply to Dr. Duggan, Director of Extension Teaching, College of City of New York, or register at Room 125 of the College.

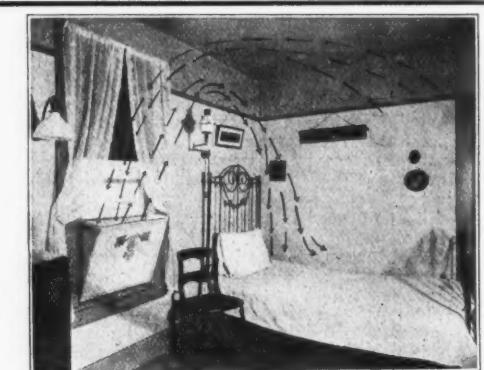
this, steps in to save us from this death, to give us the courage and the hope to begin. The rough sketch shall hereafter become the finished picture; the artist shall give it the last touch * * * the science we had just begun shall be completed, and the incipient destiny shall be achieved. Fear not, then, to begin; thou hast eternity before thee in which to end."

THE SPIRIT OF THE TEACHER.

Sister Margaret, O. S. D., Hastings, Nebraska.

So much emphasis is being laid today on the education and training of the teacher that it is well once in a while to think of the teacher as one called to lead pupils out of the narrow confines of their limited lives and to inspire them to look up to and aspire to better things. We are all conscious of the fact that it is through organized knowledge and thoughtful method that the skillful teacher accomplishes this. Yet when we stand before our classes there should be no thought of method but just a great desire to impress a truth upon our class. There will be little doubt that the method will be correct and the matter organized when this is the motive; but it will mean many moments of study and meditation. The lesson we teach in this way must be ours and no one's else. We must hear the message if we expect to carry it to another.

Information is cheap. Libraries are in the reach of every one, but inspiration is priceless. It is the rare possession of fearless souls whose quest has brought them face to face with the great truths of education. This spirit may be had for the asking provided we live for it as we ask for it. It is the spirit manifested toward his work that makes any person attain his highest value to his employers and to society. There is perhaps no occupation in which the spirit put in the day's duties is of more consequence than that of the teacher. It is only the full-hearted teacher that can give expression to motives and sentiments that are real educational influences.



SLEEP AND WORK IN FRESH AIR.

It prolongs life and promotes happiness.

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says, "is Catholic and American. In their purposes and methods of forming the student's mind and heart they are guided by the traditions of the Catholic Church as well as by the ideals and tendencies of American intellectual and social life."

And the Governor of Indiana, the candidate of the Democratic party for the vice-presidency of the Unit-

ed States, in an address delivered at the laying of the cornerstone of a new Catholic school for St. Mary's parish, Indianapolis, declared:

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Catholic School Journal-Nov.

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The Catholic School Journal

tive action, nor on court decisions, which may or may not make things right; but good citizenship depends on the training of the individual. It is necessary to have the statutes and the laws, of course; but the most important thing for the welfare of this commonwealth of Indiana is the respectful and loyal obedience of her citizenship. By that I mean the reverence that is due to the decrees and orders of the Almighty God."

There you have it! A great daily and the Governor of a great state have spoken—the matter is ended. Yet we knew it all the time; and we welcome their words, not for the sake of those Catholics in whose views it may make a difference, but for the multitude of outsiders that need to be informed of the extent and the worth of Catholic education.—Ave Maria.

Carroll Sues College.

Mr. R. G. Harper Carroll of Washington, has entered suit to eject St. Charles College from the possession of 253 acres of land granted to it by his ancestor, Charles Carroll of Carrollton. The gift was made on the condition that the tract of land be used as the site of a school for the preparatory training of young men aspiring to the priesthood. The college buildings were destroyed by fire last year, and the new college is now building near Catonsville.

Mother Katharine Ill.
Mother M. Katharine Drexel,

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Clara Mulholland, author of "Dimples' Success," etc.

Richard Aumerle, author of "Brownie and I," etc.

Isabel J. Roberts, author of "The Little Girl from Back East," etc.

Grace Keon, author of "Not a Judge," etc.

Mary F. Nixon-Roulet, author of "The Seven Little Marshalls," etc.

Jerome Harte, author of "The Light of His Countenance," etc.

George Barton, author of "The Mystery of Cleverly," etc.

Maurice F. Egan, author of "The Vocation of Edward Conway," etc.

Katharine Tynan Hinkson, author of "A Daughter of Kings," etc.

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sweep aside a Catholic candidate in this beloved democratic land of freedom."

"Even in this fair land of ours the Church is slandered," said the Bishop. "There are many in this land who though not of Catholic faith appreciate the Church nevertheless. But here and elsewhere children who are confirmed today will have to face persecution."

A Striking Incident.

A striking incident occurred at the recent anti-Home Rule demonstration in Liverpool. Two nuns who had been attending a children's Mass stepped out from a side street and prepared to cross the main thoroughfare. To allow them an immediate and unob-

structed passage the procession instantly halted, and courteously remained at a standstill until the ladies had reached the other side of the street. This considerate and gentlemanly action was evidently much appreciated by the nuns, and agreeably impressed all those who beheld it.

Brother Cyrius Dead.

Brother Cyrius died last month at the Christian Brothers' Normal college, Glencoe, Mo. He was one of the pioneer parochial school teachers of St. Louis, having devoted more than 20 years in one class at St. Malachy's School. He was a close friend and intimate co-worker of Father Ryan, the poet-priest. Brother Cyrius (Edward McDonald) was born at

Castelbar, County Mayo, Ireland, in 1843. R. I. P.

Gifts to the Church.

The will of former State Senator Patrick Garvan, filed at Hartford, disposes of an estate of \$1,000,000. Among the bequests are \$10,000 to the Catholic University at Washington, for a lay scholarship and \$1,000 each to St. Thomas Seminary, Hartford; Georgetown University, and St. Charles' College, Catonsville, Md., to establish medals for oratory.

Church Built In Three Days.

The Church of St. Francis de Sales, Louisville, Ky., was built in three days. Construction of the church, which is a frame structure twenty-two feet long and sixty feet wide, with twelve windows and a perfect electric light system, was begun Thursday morning and Saturday night the edifice was ready for occupancy.

A Free Night School.

Father Heckman, of St. Mary's church, Temple, Texas, has opened a night school for men and boys who by reason of daily employment were unable to secure an education. The school is nonsectarian, no questions being asked as to age, religion, politics or like subjects.

May Endow St. Ann's.

It has been stated on competent authority that Mather Katherine Drexel, foundress of the Sisterhood of the Blessed Sacrament, may endow St. Ann's school for Colored children of Cincinnati, out of her private fortune of \$15,000,000, which she intends to devote to the education of negro youth.

Catholic Honored.

Mr. Henry B. Sheehan, A. M., Harvard, '09, a member of a prominent Quincy, Mass., family, has been honored with the post of lecturer in English at the University of Lyons, France, and will shortly sail for that country.

Need of Sunday Schools.

The need of well-organized Sunday schools is greater today than it ever was before, first for the reason that Catholics are being more frequently asked "to give a reason for the faith that is in them," and second, because the early age at which children are now being admitted to Holy Communion has increased the danger of their exempting themselves from the Catechism class.—Denver Register.

Religious in Belgium.

In 1911 Belgium harbored, all told, something more than 56,000 religious of both sexes, 43,000 of whom were of Belgian nationality; the number of monasteries and converts—in the sense explained above—amounted to 3,500, or one religious community for more than two thousand souls.

Boston's Catholic Schools.

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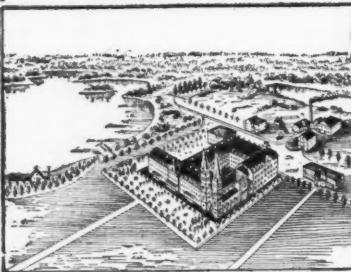
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CALENDAR: Summer Term will open May 30, 1911; Mid-Summer Term, June 27; Thirty-ninth Year, September 19, 1911.

Boston. The new school buildings were opened and several more will be needed before the end of the season.

Fr. Howard Given \$15,000.

By the will of the late Henry C. Purrung, the Rev. F. W. Howard, pastor of Holy Rosary Church, Columbus, O., is left a bequest of \$15,000.

A New Catholic Bible.

We direct special attention to the announcement on page 219 of the new Wildermann Edition of the Catholic Bible. This edition is what many of our teachers have long wished for, combining as it does the best ideas as to arrangement, typing, paper, binding and form, in a book that sells at very moderate prices, viz.: \$1.25 upward. Every school should have a Bible or two on hand for reference and systematic readings. If you are not well provided in this matter, better drop a postal to the C. Wildermann Co., P. O. Box, 2022, New York, for free circular matter on their new Bible.

"Jenkins' British and American Literature" announced on page 253 of the Journal, merits the consideration of all teachers of our upper grades and secondary schools. Having a strong endorsement from Cardinal Gibbons and Rev. Dr. Shahan of the Catholic University, and representing very careful revision work by professors of St. Charles College, Maryland, the text has found ready appreciation among Catholic Schools throughout the country.

Dedicate \$500,000 Convent.

The new convent of the Ursuline nuns of New Orleans, a group of buildings erected at a cost upward of \$500,000, was dedicated last month by the Archbishop of New Orleans. The ceremonies were held in the open air, the great convent being utterly incapable of accommodating the throng in attendance. The Governor of Louisiana and the Mayor of New Orleans were present. The Bishop of Natchez, was the orator of the occasion.

50,000 Kneel Before Archbishop.

A mighty host, more than 30,000 in number, of the Holy Name Societies of Philadelphia, paraded last month, and a mightier host, 50,000 at least, knelt while the venerable Archbishop of Philadelphia, bestowed the apostolic blessing at the end of the parade of the Philadelphian Diocesan Union of Holy Name Societies. There were fifty divisions and sixty-one parishes were represented.

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his birth was that pursued by Rev. John F. Cummins, rector of the Sacred Heart Church in Roslindale, Mass. In honor of his sixtieth anniversary he has established five scholarships in Boston College, his alma mater. To these scholarships he has appointed five of the most promising young men of his parish. Father Cummins was born in the old Charlestown District, September 17, 1852. He entered Boston College, where he was awarded for his proficiency in class nine medals of honor.

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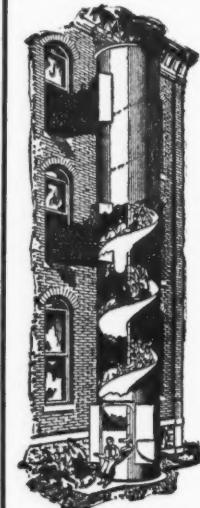
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Frank Nomochil.

Mrs. M. Rotlinger, in Wenatchee, Wash., suffered from nervousness since nine years; tried many things, but nothing helped so as two bottles of Pastor Koenig's Nerve Tonic, the effect of which was miraculous.

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perfecting their plans to build a \$100,000 church, a school and a monastery on newly-acquired property in North Manhattan. The proposed church will be known as the Church of the Good Shepherd. The work is in charge of the Rev. Thomas Daily. Connected with the church will be the monastery, and separated from it and on the other end of the land will be built the school house. The school will have entrances in three streets. The school will cost \$60,000, and the monastery \$50,000.

A \$100,000 Nursery.

Father Dempsey's Day Nursery, St. Louis, covers a charity that carries an irresistible appeal and in consequence the efforts now being made by a committee of men and women to raise a \$100,000 endowment fund are expected to meet with speedy success. At a meeting held last week a number of pledges for both large and small sums were received. The new Nursery building, work on which is to begin at once, will be provided with dormitories, shower baths, reception and play rooms, nurses' rooms, matrons' room, kindergarten, toilets, halls, and a kitchen and dining room in the basement.

New Colored School.

The influence of the Sisters of the Blessed Sacrament is already being felt in St. Monica's parish, Chicago, where they recently took up their work among the negro people of that section of the city. A temporary convent has been fitted up for them by the pastor, Rev. John Morris, who turned over to them his parochial residence and rented a flat for himself. Here the Sisters have already gathered about them 150 children for daily instruction. The armory at Thirty-sixth and Wabash avenue has been purchased by Rev. Father Morris, and it is his intention to remodel it and fit it up as a modern school building, with class rooms, council rooms and an assembly room for entertainments.

Sisters Observe Centenary.

Last month the Sisters of Charity of Nazareth, Ky., celebrated the centenary of the foundation of their community. Only a few months ago the Sisters of Loretto, another community founded in Kentucky, celebrated the one hundredth anniversary of that event. The two communities were founded in the same year, and not far apart, and the first members of both were daughters of Kentucky, then a frontier state in which the Bishopric of Bardstown had been established only four years before and its first Bishop—Flaget—reached his See only in 1811. The Sisters of Charity now have about 1,000 members.

There are but 7,000 Jews in all Ireland, of whom about 2,500 to 3,000 are in Dublin. They number less than about 17 in each 10,000 persons in Ireland, yet it was a Jewish boy who won the prize for the best composition on Irish history in all Ireland in the current year.

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The Catholic School Journal

The new \$1,000,000 Cathedral which has been the subject of discussion for some time, and which was planned by the Archbishop of Dubuque shortly after his arrival in his See city, will be a reality before very long.

The new Cathedral at Helena, Mont., will be dedicated before the end of the year. The Cathedral is one of the finest examples of Gothic architecture to be seen in this country. Its cornerstone was laid about three years ago, and its cost was about \$500,000.

St. Cyprian's School for Colored Children, Columbus, O., was opened last week. It was built at a cost of \$75,000 by Mother Katherine Drexel.

Stonyhurst College is the largest Catholic college in England. Its boarding students number 345, its professional staff 40. Its library contains \$40,000 volumes.

A new \$12,000 church for Italians in St. Paul is in course of erection. A new school is also to be built.

Plans for the erection of a twelve-room, fire-proof school building for the new parish of the Nativity, Detroit, have been prepared.

Cardinal Farley has been appointed by the Pope protector of the Sisters of Charity of St. Vincent de Paul at Boston.

Sister Mary Agnes Hickey of the Visitation Academy in Evanston, Ill., celebrated her golden jubilee recently.

The extensive modern school building erected by St. Joseph's parish, Davenport, Ia., was dedicated by the Bishop of Davenport Sept. 29.

The Bishop of Rockford laid the cornerstone of the new \$40,000 parish school and assembly hall for St. Mary's parish, De Kalk, Ill., last month.

Preparations are being made by Rev. Bro. Macarius, new superior of St. Joseph's Home for Boys, Detroit, for the opening of a night school at the institution. There are now some sixty boys resident in the home.



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St. Rita's Academy for Colored Girls, formally opened at 3009 Pine street, St. Louis, is a new convent and school established by the Oblate Sisters of Providence, of Normandy, Mo.

Two new parish schools have been opened in the diocese of Sioux City, Ia., this term. The Polish parish

of St. Francis of Assisi has just completed a school and opened it the past month with a good attendance.

Sister Mary Ignatius, of Chicago, celebrated the fiftieth anniversary of her religious profession as a member of the community of Sisters of Mercy, in Mercy hospital.

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A CATHOLIC ATMOSPHERE IN THE SCHOOL.

It is vital to our interests in the future that the non-Catholic should learn what we mean by Catholic education. They imagine that it consists in learning catechism and saying certain prayers; whereas it is something far more than this. Catholic education means the regular training of the will and the heart upon the motives and principles set forth by the Catholic religion. It means teaching the young to give their affections to Divine Persons, whose presence is to be brought frequently before their mind. The Catechism is a mere collection of axioms or propositions covering a science. It is the working them out, the applying them in detail, which constitutes the chief part of Catholic education. The mind and character having to be formed upon the motives of religion, the whole life and conduct of Catholic youth must be moulded by, colored and seasoned with Catholic principles.

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The fourth point is that the subject-matter of the course itself must be practical and practicable. It must be correct in principle and correct in practice. Any particular set to be efficient for its purpose must faithfully reproduce the usual customs and methods followed in line of business. This requires a positive knowledge on the part of the author of what is actually the common practice and what are the best methods in each line. It permits of no guesswork nor idealization of what might, could or should be the best practice. Really good courses have other qualities, but these are sufficient to illustrate the point we wish to make.

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"Professor O'Shea calls attention to the use which can be made of the anti-cigarette law and the opposition which may be encountered on the part of those financially interested, and urges that educational associations should

get busy and drive the evil from our high schools. An account is given of what is being done in the Racine high school to this end. There a rule is in force to the effect that no one can in any way represent the school or accept any position of honor if he is known to use tobacco at any time or place while a student in the high school. The prohibition covers all positions, class officers, speaking parts in the senior class play, position on any athletic team, officers in literary societies, representatives of the school in debates, oratory any declamation, or any other honor or position that may be established at any time."

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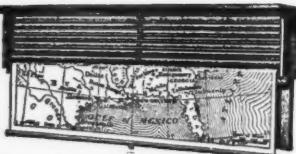
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to fulfil the duties imposed on her, the limitations placed on her by her lack of vigor and the unhappiness which such women in a state of fatigue endure are serious matters with her. More might be done in the way of prevention. The frail child should be more clearly recognized, and its tendencies more intelligently

fought. In a large number of instances it is possible to maintain a fair state of nutrition in such children and to direct them to a more vigorous womanhood. When such is uniformly done, it will do away, to a certain extent, with the neurotic women who form such a problem in every day practice.

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